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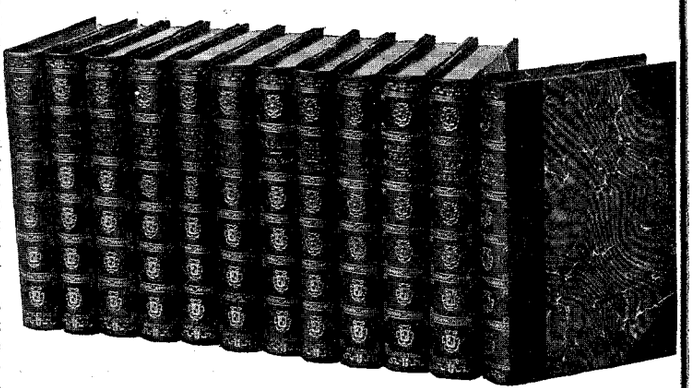

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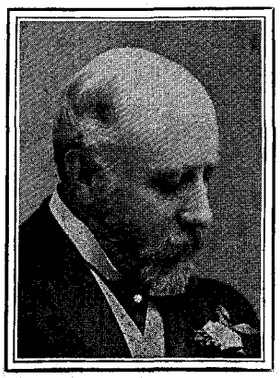

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TOPICS OF THE DAY.

POPE LEO AND AMERICA.

POPE LEO is said to have devoted more attention to the United States than was given by all his last five predecessors. "If Leo had never done anything else to entitle him to admiration as a statesman," observes the Indianapolis *Journal*, "his development of the Catholic Church in America and his direction of its affairs wherever they touched the affairs of this republic would mark him as one of the great statesmen of his time." The Boston *Transcript* prints an interesting *résumé* covering the history of Pope Leo's relations with this country. We quote as follows:

"By giving the church in the United States an increased measure of independence, by closely and intelligently studying the institutions and national character of the American people, and by fostering educational institutions for American Catholics, the Pope strove earnestly to make the church a greater power in American life. In November, 1883, he held a council at Rome of the twelve American archbishops, and after long discussion a plan was evolved for the Third Plenary Council, held the next year at Baltimore, the oldest archiepiscopal see in the country. This council, attended by eighty-six archbishops and bishops, promulgated many new decrees for the governing and policy of the church in the United States. The Pope was so much pleased with the work of the council that he conferred a cardinal's hat upon Archbishop Gibbons of Baltimore, who presided over its deliberations. Upon this occasion the Pope said: 'The flourishing state of Catholicity in the United States, which develops daily more and more, and the condition and form according to which the ecclesiastical canons of that country are formulated, advise us, or rather demand, that some of their prelates be received into the Sacred College.'"

The papacy was urged soon after this to condemn the secret order of Knights of Labor, but was influenced by Cardinal Gibbons not to do so. This incident proved to be but the forerunner of others involving labor problems and social theories. Says the writer in *The Transcript*:

"Controversy over the theories of Henry George involved the church for six years. Fr. Edward McGlynn, rector then of St. Stephen's, one of the leading Catholic churches of New York City, was silenced by Archbishop Corrigan in 1886 for advocating the single tax. Upon refusing to go to Rome, altho he had appealed to the Congregation of the Propaganda, the priest was excommunicated, and for six years his priestly functions were in abeyance. Finally his case was reopened before Delegate Satolli, who adjudged that he was not guilty of heresy, and he was restored to the priesthood and sent to a country parish on the banks of the Hudson. But the spread of the single-tax doctrines of George and the rapid growth of Socialism in Europe were to the mind of the Pope disturbing symptoms of social disorder. He accordingly issued, on May 15, 1891, the most elaborate and thoughtful of all his encyclicals, in which the single-tax theory and the propositions of Socialism are exhaustively examined and condemned. They are pronounced to be contrary to the teachings of religion and subversive to the best interests of the human race. The sanctity of private property in lands and in the rewards of labor is declared to be essential to the maintenance of private rights."

One of the most important of Pope Leo's innovations in reference to the American church was his appointment of an apostolic delegate at Washington. Our authority writes on this point:

"For years the organization of the Catholic Church in the United States had been a benevolent paternal despotism. The difficulty and expense of taking and pursuing appeals to Rome had made the bishops practically dictators. Knowledge of the canon law was limited, remonstrances were readily construed into disrespect, and priests either did not know their rights or dared not assert them. Archbishop Satolli arrived in the United States in October, 1892, as the official representative of the Pope at the World's Fair. He filled this position with grace and distinction, and turned his attention to his mission within the church of settling difficulties between priests and bishops. At first there was talk of resistance to his authority, but his powers were promptly strengthened, and the Pope created him delegate apostolic, with full power to act for the papacy in all cases. As a result, in three years he infused caution into prelates who were inclined to overestimate their authority, and reinstated many priests who had been condemned by their bishops, some because they were innocent and some because they had been too severely punished. It has been cleverly said that he converted despotic bishops into constitutional bishops. In 1896 he was recalled to Rome as a cardinal, and his place here filled by Archbishop Sebastian Martinelli, who continued his work in the same lines until he was succeeded by Mgr. Falconio. Cardinal Satolli, who when he came here could speak no English, showed himself more in sympathy with American ideas than many American bishops, and as the favorite and personal representative of the Pope he created a very favorable impression of the liberal tendencies of his holiness."

In the questions raised by the Spanish War, Pope Leo was called upon to exercise all his powers of diplomacy: and some of the more difficult problems, such as that of the Philippine friars, are still unsettled. We quote, in conclusion:

"In November, 1901, Leo XIII. addressed a letter to 'his venerable brother Placide Louis Chapelle, Archbishop of New Orleans,' congratulating him on the fulfilment of his mission to the Philippines and with his having measured up to the trust the pontiff placed in him.

"In the following year, on the last day of May, a mission arrived in Rome, sent to the pontiff by the President of the United States to regulate interests of a religious character regarding the Philippines. The civil governor of the Philippines, Hon. William H.

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Taft, was at the head of this mission; the other members of it were Right Rev. Thomas O'Gorman, bishop of Sioux Falls; Mr. James Smith, judge of the Supreme Court of Manila, and General Porter. Cardinal Rampolla received the mission two days after its arrival, and the Pope granted an audience three days later. At the latter Governor Taft presented to the Pope a letter from President Roosevelt and all the published works of the President.

"The mission was followed by the appointment of a delegate apostolic, Mgr. Guidi, to the Phillippines. He arrived at Manila in November, 1902, and in presenting his credentials to the governor declared that the scope he had in view was the same as that of the governor—the settlement of affairs that concern important interests in those islands, the governor working in the name of the civil authority and he in the religious. A papal bull for the rearrangement and extension of dioceses and other provisions for ecclesiastical administration followed the arrival of the delegate. The attitude of the Vatican toward the inevitable rearrangement in the islands was reasonable, so far as its claims on behalf of the church, while the appointment of American bishops to four of the Philippine dioceses showed the Vatican's continued purpose to work in harmony with the plans of the United States Government."

There have been no diplomatic relations between the papacy and this Government since the capture of Rome by King Victor Emmanuel in 1869. In view of this fact, special significance is attached by some papers to Secretary Hay's cablegram of condolence to the Vatican. "This is the first time," remarks the New York *World*, "that officials of the United States have recognized the existence of the Pope since he lost his temporal power more than a third of a century ago. The action of the Secretary of State has raised the question whether the United States has not recognized the papacy." The New York *Herald*, however, thinks that "direct recognition was given, officially, in honor of the high esteem in which this Government held the departed pontiff," and that "it is not taken necessarily to mean to establish a precedent."

WHO WILL BE THE NEXT POPE?

THE conclave of cardinals called to elect a successor to the late Pope Leo begins its deliberations in the Vatican this week, and, in advance of its opening, is the subject of widespread comment and speculation in American newspapers. The past few days, as the New York *Evening Post* remarks, "have brought forth enough rash predictions to wreck the reputations of a whole army of journalists."

Mr. F. Marion Crawford, the well-known American novelist, writes interestingly of "Pope Leo's Successor" in *Everybody's Magazine* (August). He is conceded to be well qualified to discuss this theme, as he is a devout Roman Catholic and was appointed the biographer of Leo XIII. by the aged pontiff himself. Mr. Crawford declares at the outset of his article:

"Many issues depend on the character and capacity of the next occupant of St. Peter's throne, and predictions of all sorts, more or less sensible, are made concerning the result of the election. Many of these predictions are absurd in the extreme, others are somewhat better founded, none have any element of certainty. I shall here attempt to convey to my readers as much information as possible about the most conspicuous members of the College of Cardinals, and more particularly concerning the Italians among them. For it is from among the latter that the popes have chiefly been chosen, since the 'Captivity of Avignon,' and without a single exception since the Council of Trent; and as there was no departure from this custom of electing an Italian in the last conclave, tho it was the first one held under a hostile government after the fall of the temporal power, it is not to be expected that any change will now take place, since the Holy See has found a way, however unwillingly, of coexisting with the Government of Italy for more than thirty years, and since no new development could possibly justify any attempt at a violent solution of the 'Roman question.'

"Besides, and overlooking all other considerations, I need only point out that the College of Cardinals is composed of thirty-seven Italians and only twenty-six members of other nationalities, who would always be a minority, even if we suppose that they could all agree together in voting for a non-Italian pope, which is practically inconceivable."

Passing in review the cardinals whom he deems in any degree eligible for the papacy, Mr. Crawford names Vannutelli, Rampolla, Sarto, Svampa, Ferrari, Ferrata, and Gotti. He is disposed to regard most seriously the claims of the last named, and writes of him:

"Perhaps few men are more generally looked upon as eligible than Cardinal Girolamo Maria Gotti. Since his appointment as prefect of the Congregation of Propaganda, in succession to the late Cardinal Ledochowski, he has been in closer intercourse with Leo XIII. than formerly. He is most certainly a man of superior endowments; he is extremely well versed in theology and canon law, and his talents are at once profound and versatile; in character he is both gentle and energetic, in manner affable, at heart a lover of justice, in council cool and wise. He is a majestic figure in his white Carmelite monk's gown, and there is a look of kindly peace in his face. The obscurity of his early monastic life enhances the affectionate esteem in which he is held by the other cardinals. He was suddenly brought from the silence of his cell to Rome, to be raised almost directly to the cardinalate, after one short mission to Brazil, and the monastic humility and simplicity, which are a second nature with him, make his high merit more conspicuous, and confer upon him the sort of power which is not feared but loved. Tho so long a monk, he seems to possess a thorough knowledge of the world, and, tho he has lived a great part of his life in the solitude of the cloister, he has a marvelous power of winning affection and trust from all who know him. He has not been long at the head of the Propaganda, but his management is both keen and wise, and the opinions he expresses in the other congregations to which he belongs are remarkable for their simple clear-sightedness and wholesome wisdom. Leo XIII. showed attachment for him, and esteemed him so highly, according to report, as to designate him as his probable successor. This may or may not be exactly true, but the Catholic Church could scarcely have a better head and leader. I think that a certain prejudice which now undoubtedly exists against the choice of a monk for the papal throne may prove an obstacle in the way of Cardinal Gotti's election; but this is a purely personal opinion, and one which it is to be hoped will prove to be mistaken."

In the matter of papal elections, however, it is often the unexpected that happens. "It is well not to forget," concludes Mr. Crawford, "that the last may be first and the first may be last. . . . It may be that the 'Man of God' destined to succeed is still an obscure monk or parish priest, in some remote corner of Italy."

The Baltimore *American* calls attention to the unique place which Cardinal Gibbons will fill at the coming papal conclave:

"He will sit as the executive head and the representative of the millions of Catholics in America, his presence at the conclave being at once historic and important. He will be the first representative of the Catholics of America to have participated in the high duty of choosing a pope, and while his labors will not be conspicuous, they will be of surpassing interest to countless numbers of Americans.

"Seated in the conclave, Cardinal Gibbons will find himself unable to forget that it was Pope Leo XIII. who conferred upon him the red hat; that it was Leo XIII. who has sustained him in his efforts to liberalize the administration of the affairs of the church in America so that there might be no conflict between church and state; and that it was Leo XIII. who fully appreciated the importance of the American branch of the church and labored for its advancement and the reconciliation of all differences as to things spiritual and things temporal. The American cardinal will therefore approach the duty of voting for a successor to Leo XIII. under unusual circumstances.

"The American people have no candidate for the papacy in the sense that the Government is concerned in the succession as are the governments of Europe. All that America wishes is that the new pope will be a man as broad-minded, liberal, appreciative, and as kindly disposed toward the American branch of the church as Leo XIII. has been. If a man of this kind is chosen the cordial relations which have always subsisted under our tenets of religious freedom and the absolute separation of church and state between Catholics and Protestants may be continued and augmented. The

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"THE DOOR IS OPEN, GENTLEMEN, GET IN AS MUCH AS YOU CAN."
—Leip. in the Detroit *News*.

"OPEN AND SHET."
—C. G. Bush in the New York *World*.

THE MANCHURIAN SITUATION IN CARTOON.

election of one less generously and intelligently disposed toward the church in America might, however, be fraught with grave consequences, and for this reason it is to be hoped that, while the interests of other nations are paramount to ours, the influence of Cardinal Gibbons will have that weight in the conclave to which the importance of the American branch of the church entitles it."

KING EDWARD'S VISIT TO IRELAND.

WITH such enthusiasm as, according to the Dublin correspondent of the London *Times*, "has not been witnessed anywhere in this generation," the people of Dublin greeted King Edward and Queen Alexandra on their entrance to that city on July 21. The visit was made by the sovereign as a demonstration of good-will and of practical interest in the welfare of Ireland and the Irish people. The welcome he received is regarded by many of the American papers as a recognition not only of his amiable qualities, but of his support of the Irish land bill, which by a happy coincidence passed its third reading in the British House of Commons by the overwhelming majority of 317 to 20, on the day of the King's arrival in Ireland. The whole reception, however, was marred somewhat by the death of the Pope, as well as by the hostile attitude of the Dublin city council, which refused to present an address of welcome to the royal pair. The Philadelphia *Record* comments:

"The warmth of the Irish people's reception should more than compensate King Edward for the coolness of the local Irish politicians; it should also fortify him to endure with equanimity the perfunctory addresses and other tiresome welcomes offered him by the 'ruling' classes and those who claim to hold a monopoly in Ireland of loyalty to their sovereign. The men who speed the plow, the real sons of Irish soil, knew that King Edward spoke truth when he said on stepping ashore at Kingstown that 'a new era is opening for Ireland.' The 'ruling' class showed themselves to be unaware of the fact that the war was over, by offering a body-guard of Scotland Yard trusties to shield the visiting monarch; tho the statesmen of the Dublin city council pretended to have heard nothing of a truce, but the Irish populace and English Edward were better informed. 'All the protection I want I shall receive from the people,' was the King's reply to the chief of detectives, and there was not a man in the crowd at Dublin who would not have given his life to make the words good."

The actions of the members of the Dublin city council can not be regarded as expressing the sentiment of the people, remarks the Philadelphia *Inquirer*, for "they represent in part the maneuvers of rival politicians, and in other part they reflect the animosities of a small body of irreconcilables to whom anything English is anathema, and who even regret the impending passage of the Irish land bill, because it promises to establish a peace wherein their occupation will be gone." The New York *Times* declares:

"Despite the many and serious grievances which the Irish have suffered in the administration of the United Kingdom, there has remained in their hearts a curious loyalty to the empire and a vital pride in its power and scope and splendor, as the unsurpassed bravery of Irish troops on a hundred battle-fields testifies. With the removal of the worst of the grievances, this feeling is likely to increase in fervor and in tenacity. The land bill, the passage of which is now secure, is certainly such a removal. It tends to relieve the Irish of the most serious obstacles to industrial freedom and reasonable prosperity. It opens the way for the thrifty to become the owners of land in quantities and on terms that make profitable agriculture possible. It does this without turning the former landowners into a hostile class, and especial provisions are made to induce residence of former landowners in Ireland. And the crowning virtue of the plan is that it has been worked out by the voluntary consultation and agreement of all the parties in interest. It is in reality the work of the most intelligent and capable of the representatives of both sides who have prepared the measure to which Parliament gives legal sanction. It is at once generous on the part of the Government, which assumes very heavy expense and still heavier responsibility, and mainly on the part of the Irish, who acknowledge their debt and pledge their honor to the discharge of it.

"It is said in England that the King has been extremely solicitous that this noble effort at pacification through justice should be intimately associated with his reign, and that he has used his influence in promoting its success. If this be so, he shows that he has learned the way to the hearts of the Irish people and deserves their cordial welcome."

Many of the Irish papers maintain their usual attitude of hostility. The Dublin *Freeman* says that the business of decorating Dublin streets and public establishments for the King's visit was entrusted to English contractors and workmen. "One of the chief incentives," declares *The Freeman*, "held out to the Nationalist workmen of Dublin why they should give sanction to the presentation of addresses and participate in other demonstrations of welcome was that the advent of the King and Queen would afford a large measure of much-needed employment." *The Irish World* (New York) declares that "it is good and gratifying that the deco-

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rations for the English King are not Irish, even in the putting up of them." "The whole affair," it adds, "and the management of it, from beginning to end and top to bottom—the loyalty and decorations, loyalists and decorators—all are English, and Ireland has nothing to do with the business." The same paper says further:

"Nobody in Ireland will have to do with the loyal address business except landlords, Orangemen, castle officials, and a few Shoneen Irishmen here and there who are hankering after titles of 'honor,' as they are called. The great mass of the Irish population are not a bit loyal to the English King, nor will they be any more loyal after the land bill. They want something besides the land, and they will have to get it before they turn 'loyal,' if ever they so turn under any circumstances, which is doubtful."

THE PRESIDENT AND THE LABOR-UNION.

PRESIDENT ROOSEVELT'S letter to Secretary Cortelyou, directing the reinstatement of William A. Miller, an employee in the Government printing-office who was removed because he had been expelled from a local bookbinders' union, is generally commended by the press of the country. In the opinion of the New York *Times*, it "asserts the only position which it is possible for a public official to maintain with reference to combinations of labor." The Baltimore *American* reviews this case as follows:

"The case of William A. Miller, which has just been closed through two departments of the public service at Washington, is educational. Miller was employed in the Government Printing-Office, and gave information to a member of Congress showing how the expense of that department might be reduced. His plan for effecting the reduction contemplated a decrease in the number of employees, and for pointing out how a saving might be effected in that manner he was very promptly expelled from the union of bookbinders, of which he was a member. Following his expulsion by the union he was dismissed by Public Printer Palmer from the government employ; the fact of his expulsion from the union being the only cause assigned for his dismissal.

"Miller appealed his case to the Civil-Service Commission and to the President, holding that his dismissal was in violation of the civil-service rules. The matter was investigated by the commission, which sustained Miller's contention, and informed the public printer that his action in dismissing the man was illegal. The President's investigation proceeded through the office of Secretary Cortelyou, of the Department of Commerce and Labor, and resulted in a finding of facts substantially as alleged by Miller in his appeal. Mr. Cortelyou reported the facts to the President, and in a vigorous letter Mr. Roosevelt has ordered Miller's immediate reinstatement. It is the President's letter which is so deserving of attention, and which will stand as a rule of interpretation on the relations that must exist between the Government and labor-unions.

"In that letter the President rules that the dismissal of Miller was illegal, since it was not effected for the improvement of the public service, but merely to gratify and appease the enmity of a labor-union, and then continues: 'There is no objection to the employees of the Government Printing-Office constituting themselves into a union if they so desire, but no rules or resolutions of that union can be permitted to override the laws of the United States.' And in a supplementary letter the President, after citing the award of the anthracite coal-strike commission, in which it was held that 'no person shall be . . . discriminated against on account of membership or non-membership in any labor organization, and that there shall be no discrimination against or interference with any employee who is not a member of any labor organization by members of such organization,' says that 'this commission was dealing with labor organizations working for private employers, and adds: 'It is, of course, mere elementary decency to require that all the government departments shall be handled in accordance with the principles thus clearly and fearlessly enunciated.'"

The bookbinders' union, on its side, claims that President Roosevelt has not acted fairly; that he ordered the reinstatement of Miller without a proper investigation into the facts of the case; and that there was good and sufficient reason for the expulsion of Miller from the union. The public printer announces that he will take up the charges against Miller immediately, and a final solution of the questions at issue is looked for at an early date.

GENERAL WOOD'S PROMOTION.

THE tone of hostility and suspicion which has characterized so much of the recent press comment on Gen. Leonard Wood is very noticeable in newspaper views of his newly announced promotion to a major-generalship. The Memphis *Commercial Appeal* (Dem.), indeed, goes so far as to dub him a "military fakir, the friend of the incomparable Bellairs, and beneficiary of the Jai Alai gambling syndicate"; and the Springfield *Republican* (Ind.) says: "The elevation of Leonard Wood to a major-generalship in the regular army of the United States can be explained only on the ground of his personal friendship with the President." The Philadelphia *Public Ledger* (Ind.) says:

"Leonard Wood was appointed an assistant surgeon in the army

One harvest hand arrived on an early train.—News item from Great Bend, Kansas.
—Naughton in the Minneapolis *Tribune*.

Farm help being scarce, city boarders in the country had better look out.
—Donahey in the Cleveland *Plain Dealer*.

KANSAS AND THE CARICATURISTS

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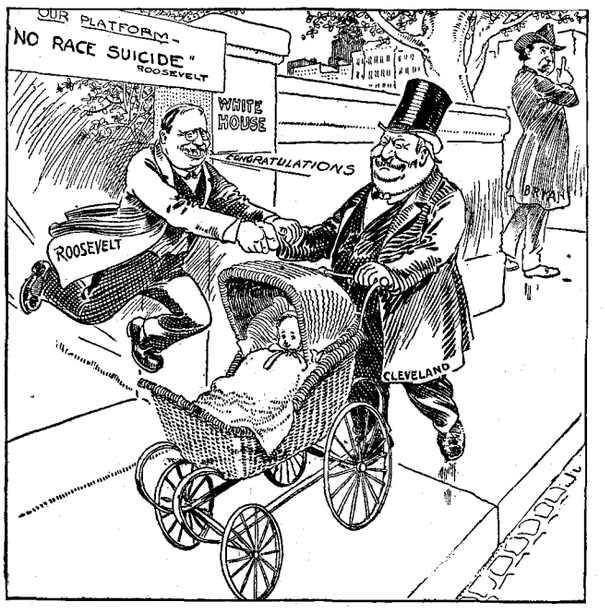


MR. BRYAN—"There, what did I tell you? Cleveland's a Republican at heart!" —Bradley in the Chicago *News*.

"S-H-H! WILLY." —C. G. Bush in the New York *World*.

MR. CLEVELAND AND "RACE SUICIDE."

in 1886, and became a surgeon five years later; he assisted Mr. Roosveelt in recruiting a volunteer regiment in 1898, and was commissioned its colonel in May of that year. He participated in a three months' campaign, being in action twice—at Las Guasimas, where he led his command into an ambush, and at San Juan Hill, where his part was probably praiseworthy, but by no means conspicuous. He was, however, made a brigadier-general of volunteers in July. In December he was created a major-general of volunteers, having risen from captaincy in precisely eight months. General Lawton, a hero of many wars, was removed that Wood might be made governor of Santiago, and later General Brooke, a soldier whose gallant services ran back to 1861, gave way that he might become governor of Cuba. . . . . .

"Promotion at this rate has never before been heard of in the military service of the United States. If it were the result of the most brilliant military achievements, of great conquests, marvelous strategy, masterly handling of armies, it would still be astonishing. But it is the result, according to the only justification advanced for it, of civil administrative work. If he lives, General Wood will command the army of the United States at least fifteen years. He is without military education; he has never displayed any special military ability."

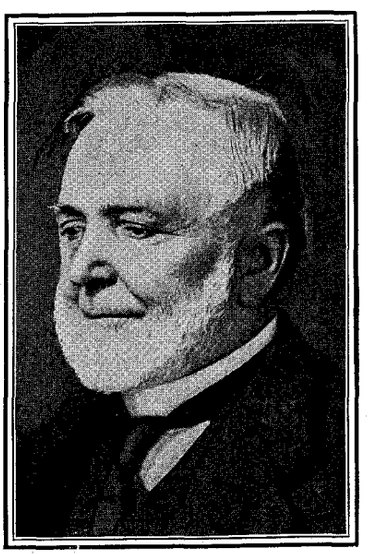
The Atlanta *Constitution* (Dem.), on the other hand, says:

"It is easy enough for those who know only by hearsay of the career of General Wood to speak disparagingly of his services. But those who were in the best position to see him in the very maelstrom of the duties devolved upon him at Santiago and Havana, and now in the Philippines, can never be convinced that he was but a carpet-knight in his environment and is the happy victim of unreasoned presidential favoritism.

"England, France, Germany, Spain, and other great countries have conferred even higher honors, orders, crosses, jeweled garters, promotions, estates, and peerages upon men who have done no more arduous and faithful work than Leonard Wood did for the United States in Cuba. A notable case of almost equivalent value was that of Sir Henry Wood in India, and to whose labors England to this day owes the redemption of her colonial power and prosperity in that land from the odium that weighed upon it from the days of Warren Hastings. . . . . .

"It is objected that without having had any technical—and that means West Point—training for army command Wood is liable, if he lives, to be chief of staff and virtual commander of the American armies for fifteen years—most probably years of profound peace. But what of the antecedent military education of George Washington before he took the office of commander-in-chief of the continental armies? What of Old Hickory Jackson—when did he go to West Point or command more than a ragged regiment of Tennessee mountaineers before he became the foremost fighting general of his times?

"The people see in Leonard Wood the man of a great occasion who was equal to it. He served well, honestly, and effectively. For that they will applaud the wisdom and justice of his promotion."



THE LATE P. M. ARTHUR, Grand Chief of the Brotherhood of Locomotive Engineers.

A CONSERVATIVE LABOR LEADER.

THE sudden death of P. M. Arthur, grand chief of the Brotherhood of Locomotive Engineers, while speaking at a banquet in Winnipeg, Manitoba, removes a labor leader of an unusual type. "Organized labor has lost the best leader it ever had in the country," according to the opinion of the Baltimore *American*. He was at once "the most conservative and virile force" in the ranks of American trades-unionism, says the New Orleans *Times-Democrat*. The New York *Commercial Advertiser* gives the following account of his career:

"P. M. Arthur, chief of the Brotherhood of Locomotive Engineers, was the best example this country has yet furnished of the shrewd, able, and conservative labor leader, who by those qualities gained the respect and confidence not only of the men whose leader he was, but of the corporations with whom he dealt. The union he represented may be accounted the strongest in the country, not only in organization, but in the quality of men that are members of it. Its organization and that of its kindred unions, which are nearly as strong—the Locomotive Firemen and Railway Conductors—was the work of Arthur. To his wisdom and conservatism must be credited the small number of strikes the brotherhood has had, which fact, however, does not mean that the interests of the

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organization have suffered. Probably the engineers have got more out of the employing corporations than any other similar body of men, but these advantages have been obtained through business-like negotiations and by the knowledge on the part of the employers that once an agreement was made for a certain time it would not be broken. Arthur, like all successful men, had his bitter enemies within and without the Brotherhood. He was accused of selling out to the Burlington at the time of that disastrous strike, and, earlier still, to the Reading. True it is that he opposed both of these strikes, prophesying the failure which came; but the best proof that, once war was declared, he worked for the interests of the engineers, is that no really serious effort was ever made to displace him from the leadership. This is all the more striking since Arthur for years had been accounted a rich man, and had made his money since he became a labor leader. His wealth, however, came for the most part from shrewd real-estate speculation in Cleveland, and never served to prejudice the majority of the members of the union against him."

The Chicago *Record Herald* thinks that Mr. Arthur will be remembered chiefly on account of the methods by which his successes were won, and it enumerates these methods as follows:

"He did not countenance violence.

"He would have nothing to do with the sympathetic strike.

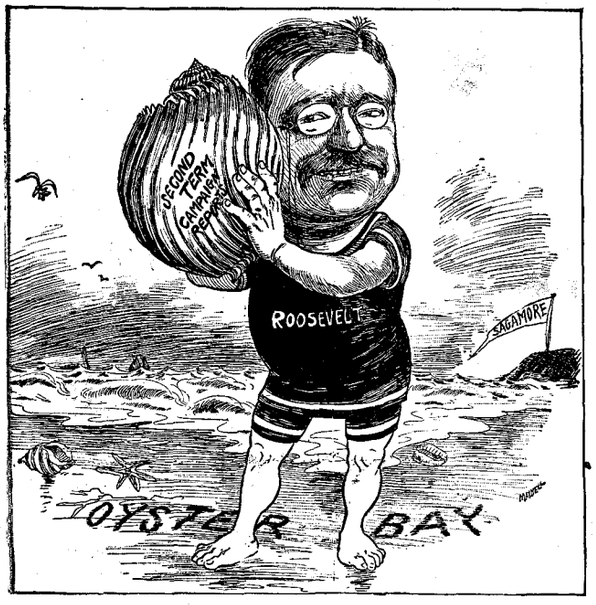
"He did not make irrational demands upon the railroad companies, and he knew that every injury he did to the earning capacity of the companies reduced their ability to raise wages.

"He was quick and bold and firm. When he fought the railroads, when he led great strikes, he exerted his power unhesitatingly to its full degree, but he aimed always to keep within the limits of law and order and good citizenship."

The very characteristics, however, which evoke eulogy in conservative circles are held by the radical papers to have disqualified Mr. Arthur for great leadership. The New York *Daily People* (Socialist) regards him as "the most perfect type of the old-style idea of Unionism," and as a man whose activities were of greater advantage to capitalists than to workingmen." And the Erie *People* (Socialist) says:

"It will be observed that the chorus of lament arises not from the ranks of the organized labor of which the deceased was held to be a representative, but rather from those whose hostility to organized labor was, and still is, persistent and notorious. Every capitalist exploiter who loudly proclaimed his toleration of labor-unions provided they were conducted to his liking, seems to be a sincere mourner for Chief Arthur.

"This is the best evidence that Arthur, so far as he was able, managed to suit the capitalists in his methods of conducting the affairs of the workers, or at least that part of them who had placed their business in his special charge. It is not strange that those whose interests he served so well should regret his death."



LISTENING.
—Maybell in the Brooklyn *Eagle*.

A WOMAN'S INDICTMENT OF PRESENT-DAY MARITAL RELATIONS.

THE question, "Is Marriage a Failure?" has been debated from time immemorial, and has been answered in all kinds of ways. One of the latest and ablest writers to deal with this problem, or one closely akin to it, Mrs. Charlotte Perkins Gilman, is of the opinion that the marital relation is a failure, and is bound to be so, for woman at least, so long as it is maintained on its present basis. The reason, she thinks, lies in the fact that this relation is so one-sided. A woman's husband is expected to be "all the world" to her, whereas the husband, on his side, has his wife and a world as well. Says Mrs. Gilman (in *The Independent*, July 9):

CHARLOTTE PERKINS GILMAN,
Woman needs "something more" than domestic life, she maintains.

"Poets have told us, in varied bursts of rapturous confidence, that Love is enough. Happy lovers, submerged for the time being in this dominant emotion, each fondly assure the other that he or she is 'all the world' to her or him. As a figure of speech, aptly describing the depth of a feeling, it is true enough. As a continuing condition it is in his case not true, fortunately; and, in her case, true, most unfortunately. . . . . .

"And why unfortunately?

"Because one man—were he Adonis, Apollo, or Prince Perlino himself—is not the world; and it strains him to be used as such."

Mrs. Gilman proceeds to illustrate her point of view as follows:

"Here is Mrs. Perlino, perfectly happy with her husband; loving him, admiring him, finding no fault with him *as a husband;* but when a husband is expected also to be a world he is open to criticism.

"There are, of course, her children, perfectly satisfactory as children, but also subject to this unreasonable demand that they be the world to her.

"There is the house, a good house, an extensive house, but only a crippled mouse or an unenterprising wood stick could make a world of it. Yet husband, house, and children taken together, the husband bearing the brunt of it, are expected to meet this extortionate requisition to be 'the world' to her.

"She must satisfy through them every want of a highly developed human being, a social being; and she diligently tries to do it.

"The house she rapidly and continually traverses, filling and overfilling it with all manner of things; arranging and rearranging them with tireless enthusiasm; soiling them and cleaning them in endless alternation—the systole and diastole of the domestic heart.

"To the children she devotes herself with passion, a sleepless vigilance, an unrelaxing care. Well she knows that her status as a mother is measured by the intensity and continuity of her devotion—not at all by its results.

"And the husband—the well-loved husband—if any want remains unsatisfied after the service of the house and the society of the children, he must fill it.

"Every uneasy longing, every unsatisfied ambition, every craving for companionship, he must satisfy.

"She, in spite of a full day of work and care, in spite of being tired, is not content.

"Her occupations, her interests, her responsibilities, are deep, but not wide.

"They are the first, the closest in life; but life has many more. The woman is satisfied with her husband as the man is satisfied

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with his wife. The mother is satisfied with her children as the father is satisfied with his. They both love and enjoy their home.

"But just as the man, howsoever well pleased with his family and home, needs something more, so does the woman, equally well pleased, also need something more. Both are citizens of the world as well as members of the family, both need the larger general relations of life as well as the smaller personal ones."

We quote, in conclusion:

"It is not true that Love 'is of man's life a thing apart—'tis woman's whole existence.' It is nobody's whole existence. It is a vital part of everybody's existence, beautiful, natural, sweet, indispensable—but not all. Here we have a large common ground of explanation for much of the unhappiness in marriage so general in our life to-day; under which women suffer most, and for which men are most blamed. The woman suffers most in an unhappy marriage because she has no other life from which to draw strength and practical consolation. She may try to drown her trouble in religion—and religious monomania among home-bound women is painfully common—or she may seek consolation in 'society,' in excitement, and amusement.

"But a man has his work to take pleasure in, to take pride in, to gratify ambition, to obtain profit, to fill out the varied wants and impulses of his nature. He has the world as well as the woman, and with them both gets on more comfortably. She has only the man. He is the world to her—or she thinks he is; and she makes him miserable as well as herself in trying to drag out of one never so worthy man the satisfaction which a human creature can only find in full human life. We shall have far happier marriages, happier homes, happier women, and happier men when both sexes realize that they are human, and that humanity has far wider duties and desires than those of the domestic relations.

"A wise fulfilment of these broader social relations will make a far more healthy and reasonable woman, and a healthy, reasonable woman will not expect of any man alive that he be to her lover, husband, friend, *and* world."

MENACES TO OUR MORAL FREEDOM.

MORAL freedom in this country is waning, and if action in the premises be not speedily taken, it may disappear entirely, according to *The Independent* (New York), which begins its editorial consideration of the subject in the following words:

"We ought to have in America the broadest moral freedom. Our traditions and our institutions are favorable. The colonists who laid the foundations for the republic were men who sought both religious and political liberty, and were not afraid to fight for the one or the other. The men of the Revolution and of the Constitutional Convention broke down the obstacles which centuries of class privilege had built in the way of men who would rise from humble station to position and success. The men of the Civil War destroyed the legal basis of slavery. We have become a powerful as well as an independent people, and as a politically democratic people it is for ourselves to say what restrictions upon individual conduct we will impose and what we will no longer tolerate. We can be in every meaning of the word as free as we wish to be.

Yet were the question asked, "Are we free?" "almost any thoughtful man must hesitate before he answers," for reasons which our authority thus states:

"Not a week goes by without some new revelation of the constraint which men of broad culture and sincere minds feel in attempting to present the truth as they see it to an American congregation. The developments in commerce and industry have not been cheering to those who regard individual liberty as not only a sacred right, but also an indispensable utility. And what can we say of that wholesale denial of political freedom guaranteed by the Constitution which we are now permitting throughout the southern half of our national domain?"

And in answer to the question: "Have we . . . any real freedom of speech in America?" *The Independent* is constrained to reply:

"The law permits freedom almost to the extent of license; but the thousands of organizations which have sprung up to foster 'causes' innumerable have created a law outside the law which is becoming more tyrannical than courts or legislatures would in these days dare to be. What trade-unionist dares to speak his mind about the preposterous iniquities sometimes associated with sympathetic strikes? What politician dares to say what he thinks of the machine and the boss? What teacher in the public school dares to express his opinion of the text-books in history that are forced upon him by patriotic organizations, or the text-books in physiology that are forced upon him by 'temperance inebriates'? Have we freedom of conduct? Do men and women in America show as much vigorous independence in their domestic arrangements, their social relationships, their friendships, and in their moral example as our kinsmen in England do, where, we are wont to imagine, the reverence for tradition and the fear of Mrs. Grundy are serious barriers to individual independence? The question is at least a fair one.

"The truth, we fear, is that there has grown up in America a moral tyranny of the multitude over the individual which is manifesting itself in many dangerous ways. The mob spirit, culminating in a lynching, is only the extreme manifestation of mass tyranny. The mischief begins whenever an individual, whomsoever he is, hesitates to express his independent judgment on any question of thought, morals or policy, if it happens to differ from the 'views,' of his neighbors, or hesitates to live his own life in his own way for no better reason than that people will think him radical or queer.

"Moral freedom, the spring and fountainhead of institutional liberty, has its source in moral courage; and moral courage exists only when men dare in good conscience to question the moral judgments, as well as the business or political judgments, of the majority. This is a fundamental ethical truth which 'good' communities are ever in danger of forgetting."

TOPICS IN BRIEF.

IF Mr. Cleveland makes the race against President Roosevelt next year, honors will be about even on the full baby-carriage issue.—*The Washington Post.*

UNTIL the President does a horseback stunt of ninety miles in nine hours the cowboy vote may be considered as leaning Milesward.—*The Washington Post.*

AT this season of the year multitudes of people are paying from $10 to $25 a week at summer hotels for the privilege of being deprived of the comforts of home.—*The Hartford Post.*

SCIENTISTS at Boston have discovered that a certain kind of music will paralyze the mosquito. We know the kind; the little girl calls it her piano exercise.—*The Philadelphia Public Ledger.*

HIS NARROW LOGIC.—"If I had my way," said the man of high principles, "there would be no money in politics." "But," said Senator Sorghum; "if you didn't put any money in politics it isn't likely you could have your way."—*The Washington Star.*

UNCLE SAM IS ABSORBED IN THE RACE PROBLEM.
—Rehse in the *St. Paul Pioneer Press.*

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LETTERS AND ART.

LEO XIII. IN LITERATURE.

CONTEMPORARY fictional literature contains many pen-portraits of the late Pope. Some of these have been gathered together by the Boston *Evening Transcript*, and are of timely interest. The following pathetic picture is from the pages of one of Mrs. Humphry Ward's novels:

"'A quarter to eleven,' said Manisty with a yawn, looking at his watch. 'Ah! Listen!'

"He sprang to his feet. In an instant half the occupants of Tribune D were on their chairs, Lucy and Eleanor among them. A roar came up the church—passionate—indescribable. Lucy held her breath.

"There—there he is—the old man! Caught in a great shaft of sunlight striking from south to north, across the church, and just touching the chapel of the Holy Sacrament—the Pope emerges. The white figure, high above the crowd, sways from side to side; the hand upraised gives the benediction. Fragile, spiritual as is the apparition, the sunbeam refines, subtilizes, spiritualizes it still more. It hovers like a dream above the vast multitudes—surely no living man!—but thought, history, faith, taking shape; the passion of many hearts revealed. Up rushes the roar toward the Tribunes. 'Viva il Papa Re!' Here advancing toward her amid the red of the cardinals, the clatter of the guards, the tossing of the flabella, as tho looking at her alone—the two waxen fingers raised for her alone—is the white-robed, triple-crowned Pope. Close, close to her now! Down sinks the crowd upon the chairs; the heads fall like corn before the wind. Lucy is bending too. The papal chair borne on the shoulders of the guards is now but a few feet distant; vaguely she wonders that the old man keeps his balance, as he clings with one frail hand to the arm of the chair, rises incessantly—and blesses with the other. She catches the very look and meaning of the eyes—the sharp, long line of the closed and toothless jaw. Spirit and specter—embodying the Past, bearing the clew to the Future.

"The mass is over. The Pope is about to chant the Apostolic Benediction. The quavering voice rises into the sudden silence of St. Peter's. Fifty thousand people hush every movement, strain their ears to listen.

"Ah, how weak it is! Surely the effort is too great for a frame so enfeebled, so ancient. It should not have been exacted—allowed. Lucy's ears listen painfully for the inevitable break. But no! The Pope draws a long sigh—the sigh of weakness ('Ah, poveretto!' says a woman close to Lucy, in a transport of pity), then once more attempts the chant—sighs again—and sings. Nothing more touching, more triumphant, than this weakness and this perseverance. Fragile, indomitable face beneath the papal crown! Under the eyes of fifty thousand people the Pope sighs like a child, because he is weak and old, and the burden of his office is great; but, in sighing, keeps a perfect simplicity, dignity, courage. Not a trace of stoical concealment; but also not a trace of flinching. He sings to the end, and St. Peter's listens in a tender hush."

Another portrait is from the pen of Marion Crawford:

"He would have been classed by ancient physicians under the Saturnine variety of man, for he possesses the very strong osseous structure, the solid nervous organization, and the lean muscular development of melancholic temperaments. He has the excessively bright eyes which generally denote one of three sorts of talent—military, financial, or literary. Possibly he possesses something of all three, but his superiority as a man of letters and a financier can not be questioned.

"His deliberate but unhesitating speech makes one think of Goethe's 'without haste, without rest.' Yet his formality is not of the slow and circumlocutory sort; on the contrary, it is energetically precise, and helps rather than mars the sound casting of each idea. The Pope's voice is as distinctly individual as his manner of speaking. It is not deep nor very full, but, considering his great age, it is wonderfully clear and ringing, and it has a certain incisiveness of sound which gives it great carrying power. There is strength still in every movement, there is deliberate decision in every tone, there is lofty independence in every look. Behind these there may be kindliness, charity, and all the milder gifts of virtue; but what is apparent is a sort of energetic, manly trenchancy which forces admiration rather than awakens sympathy.

"When speaking at length on any occasion he is eloquent, but with the eloquence of the dictator, and sometimes of the logician, rather than that of the persuader. His enunciation is exceedingly clear both in Latin and Italian, and also in French, in which he expresses himself with ease and clearness. In Latin and Italian he chooses his words with great care and makes use of fine distinctions in the Ciceronian manner, and he certainly commands a larger vocabulary than most men.

"His bearing is erect at all times, and on days when he is well his step is quick as he moves about his private apartments. 'Il Papa corre sempre' (the Pope always runs) is often said by familiars of the antechamber. A man who speaks slowly but moves fast is generally one who thinks long and acts promptly—a hard hitter, as we should familiarly say."

Commenting on Leo's own literary productions, the Boston *Transcript* says:

"While countless books and magazines contain stories and estimates of the Pope, his own book, a book of poems, unlocks his heart. Literature was the Pope's keen delight. He himself was a skilful writer of Latin verse, having, as M. Georges Goyau says, 'accomplished the almost impossible feat of writing in a style of his own in a dead language. He does not merely translate his compositions into Latin; he is a Latin author.' As is to be expected, Pope Leo's verse suffers grievously in translation into English. In the Latin it is singularly compact in form; put his thought into English verse and you have quadrupled its length. Yet even in lame English version his work has individuality and charm, and—now especially—touching significance.

"Remembering the great age he attained and his well-nigh invincible vitality, it is curious to read these lines 'On His Ill-Health,' written in 1830:

> Scarce twenty years thou numberest, Joachim,
> And fell diseases thy young life invade!
> Yet pains, when charmed by verse, seem half allayed—
> Recount thy sorrows, then, in mournful hymn.
>
> Wakeful till latest night, thy limbs in vain
> Court needful rest; nor sleep nor food restore
> The strength outworn—thine eyes, all darkened o'er,
> Dejected sink, while racked the head with pain.
>
> Fever consumes thee; chill, as ice congeals,
> Or parched with burning thirst. Pallid as death
> Each several feature; toils the weary breath—
> Through all thy fainting form the langour steals.
>
> Why dream of future years, with promise bland,
> While fate swift urges? Then I said: "No fear
> My spirit shall quell! Draws death, indeed, so near?
> Cheerful I wait to grasp his bony hand."

"These four lines might well have been his passing song, so full are they of his buoyant courage in the face of death:

> No fading joys allurement offer now;
> All undelayed, I pant for bliss supreme!
> Glad, as when wand'rer's footsteps home return,
> Or seaman, when to harbor veers his prow.

"We get very near to the soul of the man in this little poem, 'On Himself,' in which, after reviewing his career, he says:

> But why recall what passeth quick?
> Why honors with thy words confess?
> Virtue alone enriches man,
> Virtue alone can bless.
>
> This make thine own, and this alone;
> Then, when earth's hours their course complete,
> A path secure to heaven's fair courts
> Shall open to thy feet.
>
> Thus in that slumber sunk at length,
> Whose waking is eternity,
> Their home beyond the starry skies
> The saints will share with thee.

Pope Leo's "Prayer to Jesus Christ for the Coming Century," as translated by Andrew Lang, ends with this stanza:

> My course is run; long ninety years
> Thy gifts are mine: Thy grace retain;
> Let not thy servant's prayers and tears
> Be poured in vain."

Another poem, called "Leo's Last Prayer," is of peculiar in-

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terest. With the exception of "At Nightfall," dictated when he supposed he was on his deathbed, it is probably his latest. We quote it as rendered into English from the Latin by the editor of the New York *Independent:*

Leo, now sets thy sun; pale is its dying ray;
Black night succeeds thy day.

Black night for thee; wasted thy frame; life's flood sustains
No more thy shrunken veins.

Death casts his fatal dart; robed for the grave thy bones
Lie under the cold stones.

But my freed soul escapes her chains, and longs in flight
To reach the realms of light.

That is the goal she seeks; thither her journey fares;
Grant, Lord, my anxious prayers,

That, with the citizens of Heaven, God's face and light
May ever thrill my sight;

That I may see thy face, Heaven's Queen, whose Mother-love
Has brought me home above.

To thee, saved through the tangles of a perilous way
I lift my grateful lay.

RED BLOOD IN AMERICAN FICTION.

AN American critic recently expressed the opinion that American fiction is emasculated. This leads Mr. Churchill Williams to call attention to a counter tendency, namely, "the growing interest in fiction which is infused with red blood—the red blood that stimulates men to the vigorous exercise of body and mind in the making of a place for themselves in the working world." He admits that between the popular demand for the so-called romantic novel which aims at picturesqueness and the novel of "character" which submits its subject to minute analysis, and so most often loses touch with normal life, we are perhaps in some danger of exchanging the shadow for the substance; but against this he sets the vigorous and virile note that he finds in the fiction of certain Western writers. To quote from *The World's Work* (July):

"Without forgetting what Cooper did to vitalize the romance of American pioneer life, it was Bret Harte who first made for us a portrait of the American man of action with the strength, weaknesses, passions, and quick intelligence which we could understand: and that the model was a Western man is significant of more than the accident of Mr. Harte's familiarity with California. It will be observed that it is the West which has been giving us this sort of thing all along. Hamlin Garland, Frank Norris, Stewart Edward White, Jack London, are Western men. Owen Wister, while not of the West, has drawn upon it for his best work. On the other hand, not an Eastern writer of fiction nor a recent notable story of the East with the scope and intention of those which deal with the West just now recalls itself. It may be sufficient in explanation of this to note that the West offers more obvious opportunity for the display of forceful qualities, that the lines of character there are more likely to be definite, that as an individual the Western man counts more positively for good or evil every time, while for setting he has about him what is peculiarly palatable to the romantic appetite."

According to Mr. Williams, the very background against which the characters portrayed by these novelists move is in itself tonic and invigorating, and appeals to something primitive and deep-rooted in human nature. Behind the human figures the reader is conscious of "the indefinable spell of prairie, mountain, forest, and ocean." "Wister, White, and Garland, and likewise London in his stories of the ice-bound North, and Connolly and Robertson in their vigorous tales of the sea, work with primal elements, and in the straightforward, simple manner that is born of conviction of the everlasting truths." As to the characters portrayed by this school, Mr. Williams writes:

"To give us one of our kind who does more than we have done and so pricks our pride, and again does a little less and so restores our self-respect, is the surest way to our appreciation. By the balance which the novelist maintains between these two extremes we rank him. Paradoxical as it may sound, the perfect man in the opinion of each of us is that one who has exactly the right quantity of imperfections as judged by our individual standards. To this manifest fact Wister, Norris, and White notably have given recognition. In common also they share a distaste for that deliberate study of the psychology of character at once the most enticing and dangerous maze through which the novelist may attempt to guide the sympathies of a reader.

The writings of these men, Mr. Williams implies, constitute at least a partial refutation of the charge that American fiction is emasculated.

ANDREW LANG'S REPLY TO MR. CROSBY'S ARRAIGNMENT OF SHAKESPEARE.

IN a recently published pamphlet, of which a summary appeared in THE LITERARY DIGEST (July 18), Mr. Ernest Crosby aims to prove that Shakespeare's attitude toward the working classes was aristocratic and reactionary; or, as Mr. Andrew Lang paraphrases the charge, that "Shakespeare was a snob." Mr. Lang takes the ground that Shakespeare, being essentially a dramatic poet, had no attitude, apart from the attitudes of his characters, toward the working classes. We quote Mr. Lang's words, from the London *Morning Post:*

"Shakespeare had been a butcher's apprentice, according to a doubtful tradition, and he certainly was anxious to have coat-armor, and be a gentleman, in days when actors were never knighted and a poet had no more chance of public honors than at present—indeed, less chance. But as to 'Shakespeare's attitude toward the working classes,' he had no attitude. He was a dramatic poet. The attitudes were those of his characters, and his characters lived in an age when the workingman had no vote. Moreover, a dramatic poet adopts the general tone of his age, unless he wants to be hooted and pelted. Had the democratic passions of Mr. Ernest Crosby burned in the breast of Shakespeare he would not have made the heroes of his tragedies plumbers, carpenters, or even grocers. The entire tradition of the stage ran counter to that scheme, nor would the audience have stood it. The 'groundlings' were not aristocrats, but they instinctively agreed with Aristotle and republican Athens that, for stage purposes, Tragedy must be concerned with the misfortunes of kings. Mr. Crosby will readily find the passage in Aristotle's 'Poetics.' Mr. Crosby would apparently like Shakespeare to have preached up Liberty in his plays, and to have treated Wat Tyler in the spirit of Southey (when Southey was a 'Pantisocrat'), or of Mr. William Morris. I am the last to say a word against honest Wat as far as his rising went, but if Shakespeare had glorified him the actors would have been driven off the stage by the citizens (who had no affection for Tyler's memory), and the poet would probably have lost his liberty, if not his life. Queen Elizabeth did not stand on trifles, and would not have permitted the stage to become the platform of Social-Democracy. Shakespeare may have had no liking for peasant risings, wherefrom advantage had come to nobody, and, like Scott, he probably did not admire the mob, a thing that has pretty notorious defects of character. But Shakespeare was fully acquainted with the arguments for anarchism, and he put them in the lips of a king:

'A man may see how this world goes with no eyes. Look with thine ears; see how yon' justice rails upon yon' simple thief. Hark us thine ear; change places; and, handy, dandy, which is the justice, which is the thief? Thou hast seen a farmer's dog bark at a beggar? And the creature run from the cur? There thou might'st behold the great image of authority: a dog's obeyed in office.'

Thou rascal beadle, hold thy bloody hand!
Why dost thou lash that whore? Strip thine own back;
. . . Plate sin with gold,
And the strong lance of justice hurtless breaks;
Arm it in rags, a pigmy's straw doth pierce it.

"This is democratic enough for Victor Hugo, and might satisfy Mr. Ernest Crosby. In another play the merits of gradation in the state are extolled, and even in Syracuse, N. Y., there be policemen and justices as well as thieves. But the speaker is again a king, Odysseus, Laertes's son, who, in Homer, drubs the democratic orator Thersites. Homer was as great a snob as Shakespeare, but Homer's 'attitude to the working classes' is unimpeached, and his kings are, or Odysseus is, his own carpenter, mason, and shipwright. . . . . .

"Even Mr. Crosby can see that the boatswain in 'The Tempest' is a sturdy sailor, who cares little about the dignity of his royal

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passenger, but treats the King of Naples as young Coll treated Bozzy in the storm. 'I pray, now, keep below,' says the boatswain to his majesty. 'You mar our labor, keep your cabins.' And the swells swear at him, which is all in accordance with human nature. To represent that, not to preach democracy, was the affair of Shakespeare. Mr. Crosby is angry because the Duke of Suffolk does not treat a pirate with the respect due to the profession of Paul Jones. The duke calls the pirate 'obscure and lowly swain,' and even describes his crew as 'paltry, servile, abject drudges.' Does Mr. Crosby suppose that, in an age when pirates did not possess the franchise, a Duke of Suffolk was likely to discourse to them on the dignity of labor? Tho no duke, I have occasionally expressed myself freely about American pirates who made prize of my books. The attitude of the noblesse to pirates and other laboring men was what it was in Shakespeare's day, and he would only have stultified himself if he had made kings and nobles speak of, or to, the populace like a modern radical countess vote-hunting before a general election. The thing was not done, and Shakespeare drew manners and society as he found them.

"As for 'sympathizing' with the tone of his characters, he sympathized with everybody: Lear in his anarchism, Coriolanus in his aristocratic contempt, Edgar in his description of the wicked serving-man, 'proud in heart and mind,' and with all the loyal servants of his plays, whose loyalty seems to be offensive to our citizen of Syracuse. 'False of heart, light of ear, bloody of hand,' such is Edgar's evil serving-man, a noted type of the time, while old Adam and the Fool and many others show the other side of the shield. 'Shakespeare usually employs the common people whom he brings upon the stage to raise a laugh,' and Juliet's nurse is not an exemplary character, as, being of the common people, she should be. But Dickens is in the same condemnation, alas, too often, and Mrs. Gamp was clearly drawn by a sneering aristocrat. 'When Coriolanus points out the poltroonery of the Roman troops, and says that all would have been lost "but for our gentlemen," we must feel detestation for him.' Then we must feel it for Oliver Cromwell. 'Your troops, said I, are most of them old decayed serving-men, and tapsters, and such kind of fellows; their troops are gentlemen's sons. Do you think that the spirits of such base and mean fellows will ever be able to encounter gentlemen that have honor and courage and resolution in them? You must get men of a spirit that is likely to go as far as gentlemen will go, or else you will be beaten still.' So spoke Cromwell to Hampden, and he sought recruits in whom religious enthusiasm took the place of honor. Cromwell knew his time and the society in which he lived, as Shakespeare also did. . . . . .

"Shakespeare makes people talk and act as, in fact, they did act and talk, not as Mr. Crosby thinks that they ought to behave. Coriolanus was no friend of universal suffrage; it may be a pity, but the affair of Shakespeare was to represent him as he was. In heaven's name, how could Shakespeare play up to the nascent Puritan movement? He had to run a theater, and we do not know even what his religion was from his plays. He nearly got into some danger through his 'Richard II.,' and he was not so foolish as to make the stage a place for preaching emancipated doctrines about politics and society."

SOME NEWSPAPER ESTIMATES OF WHISTLER.

THE death of James Abbott McNeill Whistler, who died in London July 17, removes a figure perhaps the most brilliant, eccentric, and widely discussed that the world of art has known in the last half-century. The newspaper-reading public is familiar with innumerable stories which illustrate Mr. Whistler's gift of whimsical and telling wit, or emphasize his personal eccentricities and affectations. It has been well said that when some new Walpole collects "Anecdotes of Painters" for our times, Whistler's name will easily lead the rest. But however much the man may have loved to pose for the bewilderment of the public, the artist escapes the charge of insincerity. The London papers admit that his genius greatly dominated European art of the present generation, and one of them predicts that "the light of his genius will but burn the brighter when his self-asserted individuality has been a little forgotten." It has been pointed out that as Turner was the most original force in art during the first half of the nineteenth century, so was Whistler during the latter half of that period. It is a curious fact that the severest critic of Whistler's paintings should have been John Ruskin, the great exponent of Turner's art to a slowly appreciative public.

JAMES ABBOTT McNEILL WHISTLER,
An American painter who takes rank among the world's great artists.

It was characteristic of Mr. Whistler that he should foster uncertainty as to the place and date of his birth, but it is generally stated that he was born in Lowell, Mass., in 1834. Much of his boyhood was spent in Russia, but on the death of his father he was sent back to America, where he entered West Point. He did not complete his course at the military college, but in 1855 went to England, and shortly afterward to Paris, where he became a pupil in the studio of Gleyre. In Paris he published his first set of etchings. After 1862 he moved to England and settled in Chelsea, London, where he spent the greater part of his life. At least two of his paintings, the "Portrait of Carlyle" and the "Portrait of My Mother," are of world-wide fame. But it is as an etcher that the critics agree in assigning to Mr. Whistler the most unassailable place. In this art he is ranked beside, and by some even above, Rembrandt. Of Whistler's place in art the New York *Times* says:

"It is twenty-five years since the famous case, 'Whistler versus Ruskin,' was tried. In the history of art it might be two hundred years, so completely has the point of view of the critics and the public changed, so completely has the brilliant genius of the man whom Ruskin called a 'coxcomb' been vindicated.

"And yet even now there are no standards by which one can judge his work, by which one can form an estimate of his true place in the ranks of the world's great artists. That he is among them is not doubted; just how high up among them is not so clear. It is only once or twice in a century that the originator of a new style in art or literature appears, and it takes at least a century for

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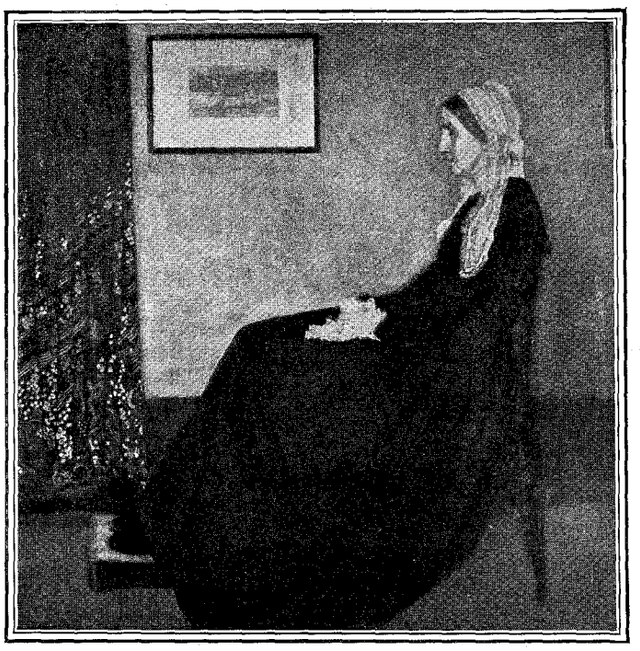
the world to recover from the dazed condition into which it is thrown by such a man's work. . . . . .

"Whistler was the rare phenomenon of a poet in art who remained a poet during the siege of the fortress by the naturalists, and was not to be carried off his feet when the extreme impressionists took their place. It is hard to realize that he was a contemporary of Millet and Rousseau, Courbet and Manet, Rossetti and Burne-Jones; but it is evident that none of these strong artists influenced him, while it may well be that some of them were not uninfluenced by Whistler. Rembrandt in etching and Velasquez in painting were the most evident masters of the American painter, who had made Paris and London alternately his home. But to the world the loftiness of his ideals and the extraordinary quality of his work were obscured by characteristics that made him either picturesque or notorious as the case might be; in any case, they did much to check enthusiasm for his work and for himself, and finally ended by earning for him, very naturally, a false reputation as a *poseur* and seeker after notoriety."

The newspaper goes on to explain his quarrelsomeness, and to vouch for his Americanism, which had been often called in question:

"The quarrelsomeness of Whistler began with a combination of nervous fastidiousness and temperamental gaity of disposition. That spring, that elasticity of mind which kept his hand so full of craftsmanship was the source of his eternal youth, his quips and cranks and love of teasing. In time the habit became fixed and Whistler developed a Mephistophelean dexterity in touching the raw, ever losing thereby one friend after another. Like the dog that has a reputation for biting, the genial master made a desert about his den, but consoled himself with noting how efficacious this reputation was in holding off bores. . . . . .



WHISTLER'S PORTRAIT OF HIS MOTHER,

"One of the most unquestionable masterpieces of the last half of the nineteenth century."

"Despite his long residence abroad, in person and speech Whistler was a typical American of the Southern rather than Eastern sort. Tho chance had it that he was born in Massachusetts, he is hardly to be placed among New England types, any more than Edgar Allan Poe, who happened to see the light of day in Boston, gained by that any liking for or likeness to the people among whom he was born. While violently a critic of what he thought unworthy in the attitude of the United States toward art, no one who knew him failed to perceive that he was always a lover of his native country. It is here that his monument should be reared; for no American has done more than Whistler to force Europe to recognize the power of this country in the arts. Last winter he was seriously considering a suggestion to make a showing of his etchings, pastels, and paintings in New York next autumn, another request having reached him to send over some of his work and follow in person, a reception of the most flattering sort being assured him on the part of the artists, artistic societies, and clubs of New York. Notwithstanding his fierce resentment of the way in which our Congress treats the fine arts, it was quite among the possibilities that he would have come had his health permitted him to make the necessary effort."

The New York *Evening Post* says of his painting:

"It had, at its best, something of the austerity of his master, Velasquez, and rarely anything of the sensational. The fact that eccentricity was charged against the various 'nocturnes' and 'effects' was merely evidence of the dulness of the critics. He was so far removed from the dominant tendencies of the time that he required a cult, and promptly built one up. It is doubtful if he could have succeeded among us. An artist of his somewhat recondite quality must perforce find his place in great capitals where people are avid of novelties. All the world knows his beautiful picture of his mother and the Carlyle, two of the most perfect productions of modern art; and his etchings, which were formerly a laughing-stock, are now disputed in the auction-room like Rembrandt's and Dürer's. His influence upon modern painting has been on the whole unfortunate, for his methods and point of view were too individual to be grasped by the host of imitators. He is dead at the height of his fame. For years past he has been justly acclaimed as one of the very few moderns who can bear the comparison with the great masters of old."

According to the Philadelphia *Public Ledger*, the strongest formative influences in Whistler's art were derived from Spain and Japan. It regards him, moreover, as essentially "a painter's painter." To quote:

"He interests those who understand that painting has certain things to express, certain harmonies and relations of tone and color or atmospheric effect, which can be expressed by no other art, and that it is not primarily concerned with those things which can be better expressed by other means, as virtue, love, heroism, parental affection, pity, suffering, and the like. The former, not the latter, were his themes. Even that wonderful portrait of his mother in the Luxembourg, full of character as it is, he called an 'Arrangement in Gray and Black,' and most of his titles—symphonies, nocturnes, and the like—express this idea of the relationship of painting with music. To British painters, to whom the 'subject' was everything, and to a public that must always have a 'story,' Whistler's pictures told nothing. They could understand a nocturne by Chopin, because they were not accustomed to seek a subject in piano music; but these lovely, delicate harmonies of grays and whites and browns, of silver and pink and blue, out of which the pictorial idea shaped itself upon the vision, as the significance of the music comes with listening—these things but mystified the visitors at an exhibition; and Whistler delighted in their mystification."

The New York *Tribune* refers to Whistler as "the greatest of modern painters," and continues:

"He is the great exemplar of simplicity, the one modern artist who from the beginning to the end preached and practised economy of materials. His portraits are studies in subdued tonality, restrained in color as they are subtly felicitous in design. That renowned portrait of his mother, which has long adorned the Luxembourg, is in the quietest of keys, and when, as may now be expected, it passes after a few years into the Louvre, it will associate itself with the works of the old masters there simply by virtue of its purity of color, its flawless execution, and its noble style.

"He hated the story-telling picture. He admitted the 'human interest' into his work only in so far as it could get there without disturbing the effect he sought. That was an effect of design and tone pure and simple, a thing as admirable in itself as an arabesque on the walls of the Alhambra or the glaze on an Oriental jar. He was the high priest of 'Art for art's sake,' but, as he happened to be a great man in his field, he never fell into the pit that is digged for the average devotee of that evangel.

"Whistler's etchings, like his paintings, were the product at once of imponderable genius and of principles that can be stated. He knew, and we can learn from him, that line is the soul of etching; that it must have firmness, flexibility, and individuality; that

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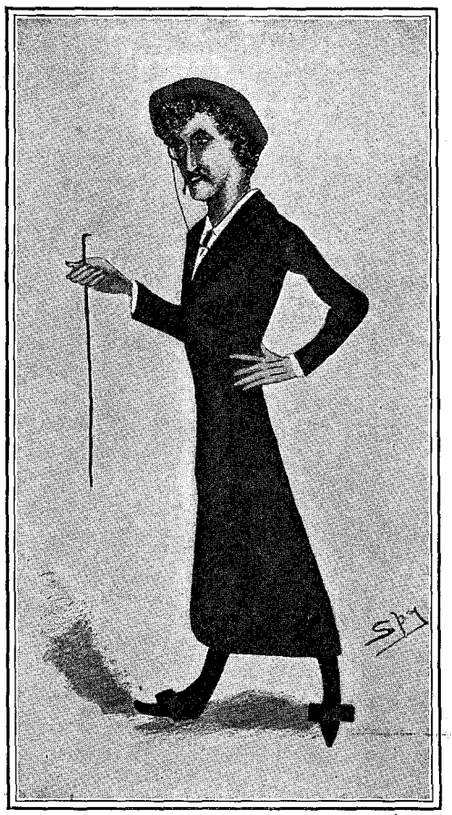
it must be handled with discretion, since it is by what he leaves out that the etcher is known; that the huge plate is an abomination, and so on. But if Whistler is one of the great triumvirate of etchers, his only equals being Rembrandt and Haden, it is because he brought to his work with the needle the incommunicable touch, like that of the inspired violinist, which gives power and beauty to an artistic creation."

The Boston *Transcript* also finds the note of Whistler's art to be "sobriety and distinction." In this connection it is curious to remember that twenty-five years ago Ruskin described one of Whistler's pictures as "a pot of paint flung in the face of the public." *The Transcript* says:



A SYMPHONY.
Spy's famous caricature of Whistler.

"He had absorbed the spirit of Velasquez, assimilated the decorative spirit of the Orientals, and molded the resulting blend of styles into a style of his own, which is extremely subtle, suggestive, sober, and reserved, exceedingly elegant, refined, and delicate. The portrait of his mother in the Luxembourg Gallery is one of the most unquestioned and unquestionable masterpieces of the last half of the nineteenth century. France was the first country to recognize his genius; England and America followed. Since he was born in Lowell, we claim him for an American artist, but he was in reality a pure cosmopolite. There is nothing distinctively American in his art, as there was nothing distinctively American in the man. He belonged to no country. The influence of his work has been very marked on the younger generation of painters in France, England, and the United States. Whether it will continue long after his death it is impossible to say.

"There can be but one opinion of his etchings, and that is that they are of the best ever made. Since Rembrandt and Dürer, there is no greater name in this rare and beautiful art. . . . . .

"Every great artist reflects something of the spirit of his own time, whether he is conscious of it or not, and Whistler is no exception to this rule. His work differs from the work of the older masters, with whom he is most naturally compared, in being more nervous, more fragile. This difference has been set forth with great ability in George Moore's essay on Whistler, which, as a study of his paintings, stands quite alone for its complete and sympathetic understanding of the theme. The curious and apparently incongruous contrasts presented by the man's work and his diversions are nowhere else so logically explained. As time goes on the Whistler of the 'Gentle Art of Making Enemies' will be more and more overshadowed by the Whistler of the studio; it is already widely realized that the man is to be known only by his serious works, and that the lighter side of his character may be ignored."

M. Henri Pene du Bois, writing of Whistler in the New York *American*, says: "In all his works he reveals the land of his origin, the land that has produced Edgar Allan Poe." Of the esthetics of his art he writes: "Its models are an obsession; they haunt one like Ligeia and Morella; they emerge in apparitions from the twilight of backgrounds." The Springfield *Republican* is almost alone in denying to Whistler any supreme achievement in his own field. According to this paper, "he always gave the impression in his best work of one who would never do the great things he could do."

THE FIRST AMERICAN BOOK.

"ONE of the many points of difference the literatures of Greece and America present to the student is to be found in the fact that in the case of the former he is introduced almost at once to Homer; in the case of the latter to the 'Bay Psalm-Book.'" This book, named here as illustrating the hopeless esthetic poverty of such writings as were produced in the American colonies before the Revolution, is famous as the first printed book published in what are now the United States. Prof. William P. Trent, of Columbia University, in his recently published "History of American Literature," speaks of the "superlative crudity" of this celebrated book, and goes on to say:

"This curiosity of literature, the first *book* published in British America, was supervised by Richard Mather, Thomas Welde, and the famous John Eliot, and printed at Cambridge, in 1640, by Stephen Daye, who had set up the first printing-press in America the year before. As might have been expected, it surpassed Sternhold and Hopkins in uncouth ruggedness, but, as it satisfied the tender consciences of them that desired to 'sing in Sion the Lord's songs of prayse according to his owne wille,' it may be held to have fulfilled the end of its existence, and to be unamenable to much of the ridicule it has since received. It did not suit every one, however, for ten years later that celebrated divine, the Rev. John Cotton, had to write a quaint tract to prove that the singing even of literal psalms was a godly exercise. It would, of course, represent the nadir of bathos but for the religious sincerity that went to its making. Having served a useful end, from the point of view at least of the political economist, it may be relegated to the lumber-room of literary curiosities, for the student of literature has no need to discuss seriously and at length a work that has practically no present currency, and that has had, through the defects of its qualities, no permanent literary influence. These defects will be sufficiently illustrated by two quotations taken at random:

> The Lord's song sing can wee? being
> in stranger's land, then let
> loose her skill my right hand if I
> Jerusalem forget.

And again:

> The earth Jehovah's is,
> and the fulnesse of it:
> the habitable world, and they
> that there upon doe sit.

According to *The Book-Lover* (July-August), the "Bay Psalm-Book," soon after its first appearance, was reprinted in England, where it passed through eighteen editions, of which the last was issued in 1754. It was also widely known in Scotland, where it ran into twenty-two editions. "As it was reprinted without the compiler enjoying pecuniary benefit from its sale," concludes *The Book-Lover*, "we have irrefutable proof that England pirated the first American book, being in reality the original aggressor in this line."

MANY of the modern English novelists, according to the London *Academy*, go to books for inspiration and ideas instead of going to life. As a result of this tendency, we are told, recent novels fall naturally into three or four groups with unmistakable labels. To quote: "The crop of this season's novels is raised from the seed of last season's; certain formulas are popular, and innumerable pens restate those formulas with no more variation than simple reshuffling implies. We open book after book to find ourselves confronted with the very ghosts of familiarity."

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SCIENCE AND INVENTION.

THE STEAM TURBINE ON THE SEA.

THE progress of the steam turbine as a means of propulsion for vessels seems to be steady, tho not very rapid. Every year sees it applied on a larger scale, and there are those who believe that before long we shall travel on great Atlantic liners driven by rotary engines instead of by the to-and-fro motion of a piston in a cylinder. According to an editorial writer in *The Scientific American* (July 11), the record of the steam-turbine has been one of unbroken success. He says:

"Had there been any failure recorded in the last four or five years of experimental work; had the steam-turbine shown any inherent and unsurmountable defect rendering it unsuitable for marine purposes, the great steamship companies would be justified in their hesitation to substitute the compact and self-balanced motor for the ponderous and at best but poorly balanced reciprocating engine. But no such obstacle has shown itself. It is true, the impossibility of reversing the turbine seemed for a while to be fatal to its introduction on steamships; but the present arrangement of installing a set of reversing turbines on the same shaft with the main engine has removed the difficulty, and the distribution of the motive power upon three shafts has provided all maneuvering power that can reasonably be asked for. A recapitulation of the experimental period referred to will show how unbroken the success of the marine turbine has been. The very first vessel to carry it, the *Turbinia*, broke all existing records for speed, steaming at over 34 knots an hour. Then came the *Viper* and the *Cobra*, whose turbine engines placed them so far ahead of all existing torpedo-boats in point of speed as to put them in a class by themselves, the 37 knots achieved by the former boat never having been surpassed in an official and properly certified trial of any kind of vessel before or since. Then came the Clyde passenger-steamers *King Edward* and *Alexandra*, in which the conditions for comparative tests were most excellent, the boats being of about the same size and engaged in the same service as existing high-class vessels, the data of whose performance were well known to the companies who owned them. In these vessels it was proved that on a given displacement and coal consumption, it was possible to get about a knot extra speed by the use of the turbine motor, while the absence of vibration and the increased passenger accommodation were further distinct and very valuable gains in favor of the new boats. Quietness in running, economy in space and fuel are features which naturally attracted the attention of the yachting world, and to-day three Americans are owners of vessels which are among the fastest and most comfortable yachts afloat. *Tarantula*, with a speed of 26 knots, and *Emerald* and *Lorena*, with speeds respectively of 16 and 18 knots an hour, will probably be seen in these waters during the coming international cup races, where they will meet another successful turbine-yacht in the *Resolution*, which is driven by a turbine-engine of a purely American design. The latest success is that achieved in the turbine-steamer *Queen*, recently put in service between Calais and Dover, which made her first cross-Channel trip at an average speed of 22 knots an hour. She is to be followed by other vessels of this type, which are now building for three different companies that ply across the stormy waters around Great Britain."

In view of these facts, why do the large transportation companies hesitate to adopt this system for the big liners? The delay, according to the editorial writer whose words we have just quoted, is to be attributed to a conservatism which, altho not justified, is not unnatural in view of the fact that these huge vessels represent an investment of from three to five million dollars each. Nevertheless, he asserts, the installation of turbine-engines on an ocean liner would not be in the nature of an experiment. The only condition that would be novel would be the increased size of the turbine, while the economy in space and weight and the absence of vibration would be realized in greater ratio as the size and power of the vessel are increased. To quote further:

"In other words, so far from there being any new conditions prejudicial to the turbine introduced by building them in the much larger units necessary to drive a transatlantic liner, the very increase in size would bring about a larger proportionate reduction in the weight and space per unit of power than has been realized in the vessels of 2,000 tons and under, that are now running successfully with turbine-engines. Basing their calculations upon data already secured, it is estimated by the builders that in a vessel of the same displacement as the largest and fastest of the present transatlantic steamers, it would be possible, by the installation of turbine-engines, to secure fully one knot more speed; and when we remember that the resistance of these fast vessels increases as something more than the cube of the speed, it will be seen how great would be the actual economy of a large capacity marine engine. Furthermore, from the passengers' point of view, there will be a great gain in comfort due to the absence of vibration; for it can not be denied that the extreme vibration of the high-speed ocean liners of to-day, due to the reciprocating engine, is one of the most serious drawbacks of transatlantic travel."

RADIUM AS A CANCER-CURE.

THE news that radium has been successfully used in the cauterization of cancerous growths, leading to ultimate cure, directs attention to a possible important use of this remarkable substance. One of the first observations of its discoverer was that a minute quantity of a radium salt carried for some hours in the pocket would produce an ulcer that healed with great difficulty. More recently it has been shown that rats may be killed by inserting tubes of radium under the skin near the brain or spinal cord. Dr. London, of St. Petersburg, according to a recent article in *Umschau* (June 20), put twenty-one mice in glass vessels covered with netting, upon which a radium cell was placed for periods of from one to three days. Six other mice were similarly imprisoned without being exposed to the influence of radium. These six remained lively and gained in weight, but all the others died on the fourth or fifth day from paralysis of the spinal cord and brain. Speaking particularly of the effect of radium on the human skin, an editorial writer in *The Medical News* (July 18) says:

"This effect would seem to be manifestly a result of interference with the trophic nerve-fibres leading to the particular skin area. The effect is not produced immediately, but, as in the case of the *x*-rays, may be delayed for many hours or even days. The ulcer produced shows practically no tendency to heal for a considerable period, so that evidently the vital resistance of the part somehow dependent on its connection with the central nervous system is very much lowered. In recent times M. Curie has expressed the opinion that if a considerable quantity of radium in its pure state could be obtained—say, for instance, a kilogram (2⅕ pounds)—he would not care to enter the room in which it was placed, since there would be danger of lasting injury to the optic nerve and to the skin surface all over the body.

"It seems clear that agents as powerful as these substances seem to be may well prove to have an important place in modern therapeutics. It is only within this last year or two that it became clear that for some forms of malignant disease the *x*-rays produce wonderful and as yet inexplicable effects that resemble, more than any other method of treatment ever introduced, nature's curative process in certain very fortunate cases of malignant disease in which the growth disappears spontaneously. Just what the effect is due to can not as yet be determined. It would seem, however, that the growth of a neoplasm, even of a malignant type, depends on the trophic influences transmitted to it from the central nervous system. . . . If nerves can be interfered with, then by means of the paralyzing action of forms of radiant energy, such as are now familiar in the *x*-rays and the radiant metals, it is not impossible that a very perfect method of cure for malignant disease may be at hand."

The price of these metals makes medical experimentation practically impossible at the present time, but the writer believes that conditions will not always be so unfavorable. Radium is now said to be worth about $2,000,000 a pound, but perhaps other sources of the metal will be found. Tho it is now obtained solely from a single variety of pitchblende found in the Joachimsthal in Austria, corresponding material may be found among the mineral deposits in our own country, and as the ore is originally a waste-product

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the value of radium and polonium may be very much reduced. To quote further:

"Methods of preparation, which at present are long and complicated, constitute the real expense, and these have been very much simplified in the last year, according to an announcement from Madame Curie herself, and there seems no doubt that further simplifications with great reduction in the price of these substances will occur in the near future.

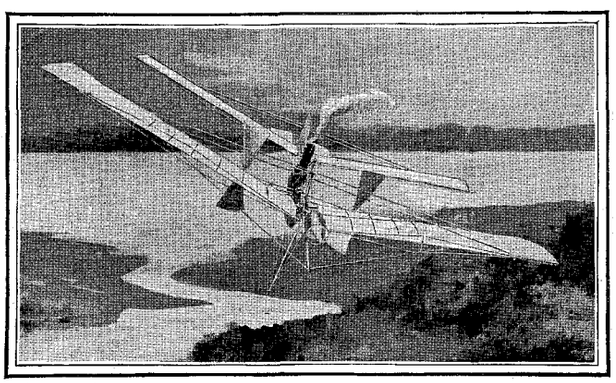
"Meantime we shall wait with not entirely hopeless anxiety to hear the first results from the therapeutic use of these metals. Professor Marckwald's demonstrations at Berlin make it clear that polonium is capable of communicating its radiant energy to many other substances in a very marked way. It is this quality that most of all might be expected to be of use in therapeutics. In his demonstrations Professor Marckwald used only about one-sixth of a grain of polonium. This indicates the wonderful latent energy that is contained in the new metal and shows that the time will not have to be waited for when large quantities of it are at hand for experimental purposes before the metal can be used in practical medicine."

PROFESSOR LANGLEY'S NEW AIR-SHIP.

THE trial trip of the first aeroplane large enough to carry men to control and steer it is now taking place on the Potomac River. This "flying-machine," which was built under the supervision and from the plans of Prof. S. P. Langley, secretary of the Smithsonian Institution, is not the first attempt of its builder, who has been a close student of aerial navigation for many years; but his previous aeroplanes have been merely working models, tho they have really "flown," which is more than can be said of some more ambitious creations. Says the Washington correspondent of the New York *Tribune* (July 16):

"Altho plausible attempts have been made in public to describe the mechanism, it is said authoritatively that they have been largely poor guesswork, and if the coming experiments can be made with as much secrecy as the experimenters are confident of securing and as has marked all of Professor Langley's preliminary work until he deliberately made his reports, the public may regard with suspicion astonishing tales that are likely to be printed within a few days, altho the first flight is not likely to be made before next week, as numerous adjustments are necessary.

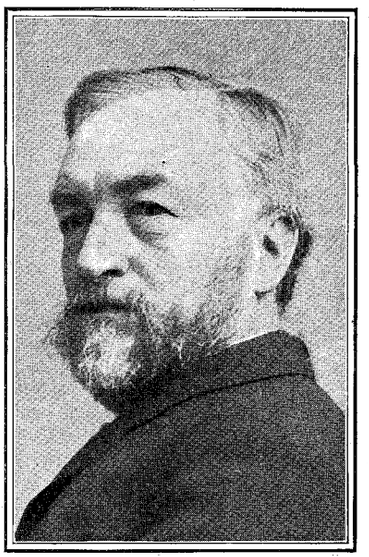
"Since Professor Langley seven years ago demonstrated by means of a model the correctness of his principle of soaring flight, and after two years of experimentation from the same houseboat and the same locality showed that dirigibility was practicable, he has been unceasing in his work, with the assistance of other special experts, on the problem of securing sufficient power to lift and propel a machine carrying a man to control it. In this work he has been compelled to expend an appropriation of $50,000 by Congress, an allotment from the Army Board of Ordnance of $25,000, and as much again received from private contributions.



PROFESSOR LANGLEY'S AERODROME IN FLIGHT.

"On actual tests of the great machine he has produced he embarks with more misgivings and less confidence than have been manifested by many of his enthusiastic supporters and colaborers. After twenty years of study on this problem he believes that he is on the eve, if not of complete success, at least of another notable advance in aerial locomotion that will make it an every-day achievement in a few years. . . . . .

"Professor Langley's general plan, like that of Sir Hiram Maxim's flying-machine and the apparatus used by Lilienthal in his 'gliding' experiments, is to rely exclusively on the aeroplane for support. This acts on the principle that gives buoyancy to a card thrown edgewise horizontally. Any light flat object will be kept afloat by the air alone so long as the thing moves rapidly. The gas-bag of the Santos-Dumont school is discarded entirely.



PROF. S. P. LANGLEY.

"Professor Langley began with a small model, which could be easily transported and managed, and which would test the principles he had in mind. He employed two aeroplanes, but he put one behind the other, instead of following the two-story arrangement. Another difference between his plan and Maxim's was that Langley's aeroplanes were not perfectly straight all the way from tip to tip, but were bent slightly, so that the outer ends were higher than the middle. The two halves of each aeroplane then looked like wings, and the whole device resembled a four-winged bird. The great beauty of this double change was that Langley's aeroplane was less liable to tip over sideways. The deeper a yacht's keel, the more stable she is in a high wind. . . . . .

"As long ago as the autumn of 1893 the Washington enthusiast began his attempts to fly a model over a secluded part of the Potomac. Nine secret excursions were made from the city without a single success, the first trouble being with his launching system. Five more trials were made in the spring of 1894, with the same result. In October of that year he improved the launching process, and then encountered new difficulties. The little aerodrome would either plunge or rear in the most astonishing fashion. At length the inventor discovered that these freaks were due to the flexibility and bagginess of the cloth stretched on the wing frames. Even a momentary distortion of the level surface would make mischief.

"On May 6 and November 28, 1896, successful trials were made with other light models. On the first occasion the toy aerodrome traveled a minute and a half and covered about half a mile. On the second trip it went a trifle further and achieved a speed of thirty miles an hour. Both times the model sank gently to the surface of the water and was uninjured. The launch was effected from the top of a houseboat, which served the double purpose of a transport and scaffold."

Animal Utensils.—Some time ago we reproduced from the *Revue Scientifique* a description of a crab, found in the island of Mauritius, that habitually holds a sea-anemone in each claw, using them presumably as weapons of defense. This was cited as a unique example of one animal using another as a utensil. Now M. Alfred Giard, a French biologist, writes to the same paper (May 23) to say that there are other instances quite as curious. Says M. Giard:

"One of the most singular [of these instances] is that of an ant of the East Indies, that builds shelters of leaves whose edges are fastened together with silk fibers. The origin of this silk has long puzzled entomologists. The ant has no spinning glands of any kind at adult age. But W. D. Holland, of Balangoda, and Ernest Green, of Parodeniya, Ceylon, verifying old and incomplete ob-

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servations made in India, have proved that the working ants, in order to spin the thread that fastens the edges of the leaves, make use of the larvæ of their own species, which they hold in their jaws, moving them about with skill in all directions and afterward returning them to the nest when they have finished with them.

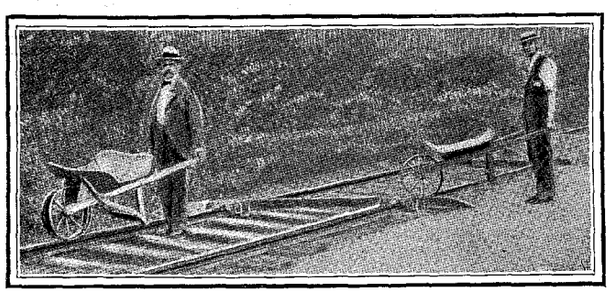
"Since this, Chun has shown, in a study of the anatomy of these larvæ, that they possess spinnerets of unusual size, which is explained by the forced use that they make of these organs before their employment to spin the cocoon.

"The origin of such differentiated instincts, whose manifestations resemble so closely those of intelligence, is certainly one of the most difficult problems of zoological psychology."—*Translation made for* THE LITERARY DIGEST.

OUTDOOR TREATMENT OF CONSUMPTION.

REGARDING the modern method of treating tuberculosis by requiring the patient to spend practically his whole time in the open air, Dr. J. H. Kellogg writes as follows in *Modern Medicine* (July):

"It has been clearly shown by numerous experiments in various parts of the United States that the out-of-door life with regular hygienic habits, irrespective of latitude or special climatic advantages, is capable of so aiding the natural powers of the body as to effect a cure of this formidable malady without the use of drugs of any sort.



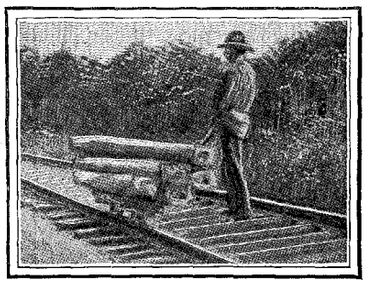
THE TRACK BARROW.

"Tuberculosis is a disease of civilization. It scarcely exists at all among savages who live in the primitive state, but quickly appears among such people when the habits of civilization are adopted, especially the indoor life. The South American monkey and the North American Indian alike fall victims to this disease when shut away from the sunlight and active exercise out of doors.

"The time is not far distant when every large city will find it necessary to provide conveniences for the application of this simple curative measure, not only for the purpose of rescuing the victims of pulmonary tuberculosis from the certain fate which awaits them, but as an essential measure for protecting the public health."

The writer quotes from a paper, read before the American Congress of Tuberculosis last year by Dr. Henry McHatton, vice-president of the congress, the following interesting illustration of the stamping out of tuberculous disease in a group of families who were threatened with extinction from this terrible plague:

"About 1790, there landed at Trujillo, on the Caribbean Sea, a party of Spanish emigrants. This party consisted of members of ten families of the Spanish nobility,—families who were so tuberculous that they decided to emigrate rather than become extinct. They worked their way in the course of time across Central America and settled on the Pacific slope, not far from Tegucigalpa, and at an altitude of about twenty-five hundred feet, in probably one of the most even and healthful climates in the world. They have always been purely agricultural and pastoral. Even to-day there is not a road leading to this colony—nothing but trails, and it is a journey of days to reach them from the nearest port. Their village is built in accordance with the climatic requirements. They hold themselves far above the surrounding Indians, and there has been practically no intermarriage between them and their neighbors. They present the purest strain of Spanish blood in America.



LOADED PONY CAR.

"The Indians, ten or fifteen days' ride from this colony, never fail to speak of it—always as 'El pueblo de los blancos,' the village of the whites,—and to extol the physique and endurance of the men as well as the beauty and virtue of the women, which opinion the few specimens that I saw fully upheld.

"The history of these people was given me in a personal interview by Don Torencio Sierra, president of Honduras, and a most highly educated gentleman.

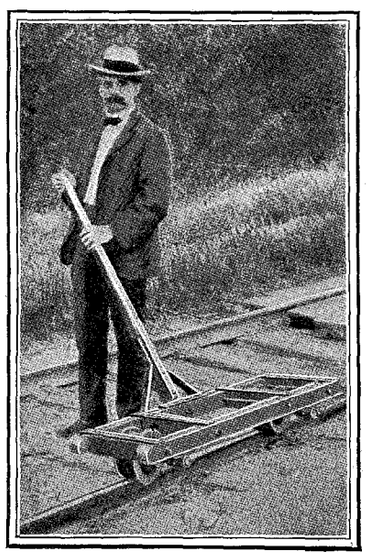
"Dr. O. B. Hunter, of San Pedro Sula, a graduate of Tulane University, learning their history, became so much interested in them that he spent some time in their village with the sole object of learning their present condition. He met some of the children of the original emigrants, now old men and women, who in every way corroborated the above history.

"Dr. Hunter informs me that they are the finest race of people in Central America. After careful inquiries, he could get no history of tuberculosis for a long period back, and at present none of them give physical evidence of this disease in any of its forms."

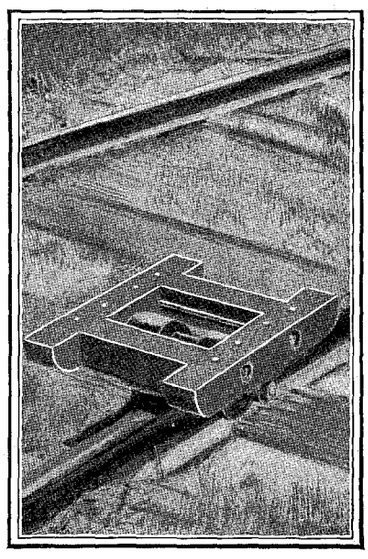
SMALLEST FREIGHT-CARS IN THE WORLD.

This name is given by *Popular Mechanics* to little trucks and barrows manufactured in Lowell, Mass., and now used on many railroads in the East. Says this paper:

"They are operated by one-man power and are run on one rail. Some have but one wheel; some have two arranged tandem style. When a train approaches, the little cars can be quickly switched off the track and run on the ground until the train has passed. Some of them are made in wheelbarrow fashion and are called track-barrows. The little devices have proven great labor-savers in railway construction and similar usage. The two-wheel cars are called 'pony' cars. They weigh just one hundred pounds each. They are used for carrying tools, ties, poles, signal-rods, lumber, stones, etc. They are exceedingly convenient where materials of this kind have to be moved short distances while work is in prog-



PONY CAR.



TIMBER TRACK BARROW.

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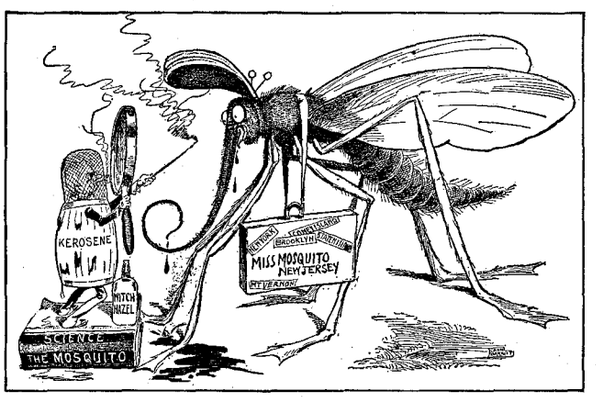
ress. The frame is iron-faced. A heavy load on one of the cars can be easily pushed by one man.

"The one-wheel car is called a timber track truck. It is a dolly for handling heavy bridge timber or similar material. The roller is grooved to run on one rail, but is equally serviceable on plank, or when turned bottom up for running timber over the roller. The trackbarrow is a wheelbarrow with a double-flanged wheel for running on the rail, the wheel being skewed enough to enable the person handling the barrow to walk aside the rail instead of astride."

We produce some illustrations of the little trucks from the paper quoted above.

IS THE MOSQUITO DOOMED?

THE recent plague of mosquitoes all along the Middle Atlantic coast has excited the mirth of the comic paragrapher, coming as it did just after the announcement of special "crusades" against the noxious insects. Recent reports, however, of the entire success, in certain transatlantic localities, of the same tactics that have been employed here, namely, drainage and oiling, show that there is hope for those who possess the requisite patience and money. And now we are assured that even if campaigns along this line fail, a deadly mosquito destroyer has been discovered by Dr. Charles W. Stiles, of the United States Marine Hospital service, in the shape of a parasite. Dr. Stiles, who will be remembered as the discoverer of the hook-worm called by the daily papers "the germ of laziness," states that this new parasite already kills its millions of mosquitoes yearly, and that if properly cultivated it will doubtless rid us altogether of the pests. Says an editorial writer in *The Medical News* (New York, July 18):



IN THE WAR OF EXTERMINATION THE 'SKEET SEEMS SEVERAL POINTS AHEAD.

—*The New York Times.*

"In addition to serving as intermediary host for the parasite of malaria, the mosquito, it seems, entertains a little on his own account. He has a plague of a guest, named *Agamomermis culicis*, a parasite that kills millions of mosquitoes each year. If it is a 'bad year for mosquitoes,' the assumption is that it is a good year for *Agamomermis culicis*. This parasite has its habitat in the abdomen of the mosquito. Infection takes place in the larval or pupal stages of the mosquito. The infected mosquitoes are sluggish and short-lived, and the females do not breed.

"Now if the parasite can be cultivated and let loose upon the unborn mosquito, the theory is that he will be exterminated, and the place thereof shall know him no more. The only difficulty is how to do it. Possibly one might do cultures of this fatal parasite up in portable form like a fire-extinguisher, with a small family size for cottage use and a larger size for hotels. There could even be a handkerchief culture, something like a nitrite of amyl drop, that could be crushed in a handkerchief, letting the germs loose while walking through the meadows to one's suburban home.

"The only satisfaction, however, that one could have on such occasions would be the purely altruistic one of infecting the young of the mosquitoes that were biting at the time, so there should be fewer to bite one's neighbor when he walked that way. If people were only more apt to be altruistic when they were being bitten by mosquitoes, this scheme of throwing their parasites at them might work very well, and whole communities could combine and subscribe for the cultures.

"Dr. Stiles admits that there is a little practical difficulty in distributing the parasite; but the Government, we are led to believe, thinks it is the greatest thing out. And so it undoubtedly will be when Dr. Stiles has discovered some rapid and inexpensive way of breeding *Agamomermis culicis* in all the marshes where mosquitoes live."

Precedents for fighting an animal or insect plague with a parasite or a parasitic disease are not wanting. Says *The Tribune* (New York, July 16):

"The Department of Agriculture, for instance, has been experimenting for several years with a parasite which attacks and kills locusts. Cultures were mixed with food that would attract these insects, and when the latter were fairly infected they died. The earlier attempts to destroy locusts by this means were not attended by wholly satisfactory results, but more recent tests by the Ohio State Experiment Station offer more encouragement. Then there was the bacillus which imparted a deadly disease to rats. At first hand the expedient worked well enough, but the malady did not spread as it was hoped it would and as the bubonic plague spreads among rats when a few have acquired it. Only a few days ago it was announced from Texas that an entomological enemy for the weevil that injures cotton had been discovered. These are only a few of the illustrations which might be cited; and, while not one of them can be pronounced an overwhelming success, they show that the system on which Dr. Stiles has been working is not essentially absurd."

It is noted by the Washington correspondent of *The Sun* (New York) that the "mosquito-destroyer" belongs to the family of gordius or horsehair worms, thousands of which may often be seen wriggling on plants, trees, shrubbery, and on the earth, after a heavy storm. This has given rise to the common belief in rural districts that "it rains worms." Says the writer:

"As a matter of fact, however, these horsehair worms, like their more useful cousin, the 'mosquito destroyer,' live in the abdominal cavities of various insects, and a long drought, followed by a heavy rain, usually results in their leaving the bodies of insects and returning to the earth and to their first stage of existence. These species, however, are not harmful to the insects which house them. The 'mosquito-destroyer' is deadly, but to mosquitoes only."

SCIENCE BREVITIES.

A CORRECTION.—The article entitled "Activity and Education in Children," which appeared in THE LITERARY DIGEST of June 13, was erroneously credited to *The Outlook*. It originally appeared in *The Independent* (New York, April 16).

IN a new pattern of incandescent electric lamp recently put on the market, and described in *Electricity*, the filaments, "instead of being in ordinary bulbs, are enclosed in straight tubes about nine inches long; the filament is given a small curl in the middle to allow for expansion. These tubes are mounted end to end in a metallic casing, which serves as a reflector, and also carries the leads and the sockets into which the lamps fit. There is thus produced a single line of light, which is very suitable for certain forms of illumination, such as shop-window lighting, lighting by reflection from the ceiling, decorative illumination, and the like."

"MOST Americans," says *The American Machinist*, "have heard of the recent victory of the American rifle team over the teams of a variety of other countries in the international rifle-shooting contests at Bisley, England. This is now being attributed, as American triumphs usually are, to the use of a machine, *i.e.*, a sliding wind-gage by which the American marksmen 'substituted mechanical exactitude for human fallibility.' The men may be disposed to claim the victory was won by the best marksmen, but it is probably comforting to the defeated contestants to attribute their defeat to a machine."

THE following directions about the proper location of an electric fan are given by *The Electrical Review*. "It should be placed near a window or other opening, so that it may draw in fresh air from the outside, or, in some cases, drive out heated or vitiated air, allowing fresh, cool air to flow in from another opening. Far better results will be obtained if attention is paid to this matter than if the fan-motor is put in some corner where it merely stirs up the air. One is apt to think that he is obtaining the best results if the current of air is directed toward him, but more real comfort is derived when, in addition to keeping up the circulation, the motor supplies fresh air."

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THE RELIGIOUS WORLD.

PROPOSED UNION OF YOUNG PEOPLE'S SOCIETIES.

A TENTATIVE proposal for the amalgamation of the Christian Endeavor Society, the Epworth League, and the Baptist Young People's Union was made at the recent convention of the first-named organization in Denver. It is thought probable that the movement will take the form of a Christian Endeavor petition to the other bodies. The priority of establishment of the Christian Endeavor Society is held to justify its inauguration of the plan, in commenting upon which the Philadelphia *Press* says:

"It means, if the Endeavor officials are willing to meet their sister societies half-way, that Christian Endeavor, with its more than three million members, the Epworth League, with its more than two million members, and the Baptist Young People's Union and kindred bodies in the smaller denominations, aggregating approximately two millions more, will all unite in one grand fellowship, of a truly interdenominational and representative character, which will include practically all the Protestant churches in America, except the Protestant Episcopal, which has not, to any appreciable extent, organized its young people of both sexes.

"The attitude of Christian Endeavor leaders has been the only obstacle that has heretofore stood in the way of such an admirable consummation. Two years ago a plan of federation, modeled on the lines of the International Sunday-school movement, was proposed by *The Independent*. The denominational papers took up the suggestion with enthusiasm, and the organs of the Epworth League and the other denominational young people's societies gave it hearty approval. Christian Endeavor alone held back, contending that it already provided a sufficient basis of fellowship and repeating its invitation to the other bodies to come into its membership and adopt its name. This was manifestly impossible, since the denominational societies aggregated a larger membership than Christian Endeavor.

"Now, we are glad to note, this pioneer of organized young people's work in the churches is moving toward the realization of one of the most practical expressions of substantial Christian unity that the present day affords. When the young people of the churches find themselves able to come together in genuine and enjoyable fraternity, and better able thereby to serve the common end for which they all are organized, it will not be many years before the leaders in the churches, who will be these same young people matured, will refuse to countenance longer the wasteful folly of unbrotherly and short-sighted sectarianism."

The Chicago *Record-Herald* calls attention to "the growth of the Christian Endeavor Society," which, it says, "has been remarkable":

"Whether it is due to the personality of its founder, the Rev. Francis E. Clark, to its broad and undenominational character, to its happily chosen name, or to all of these influences, is of little consequence compared to the fact that it represents a mighty force for good citizenship in this country. It is also one of the great recruiting agencies of the churches. During the past year it is estimated that 175,000 Endeavorers became active members of the churches. In November, 1902, there were 62,194 societies, with a membership of 3,700,000, chiefly in the United States and Canada. It has a large membership, however, in Australia, Great Britain, China, India, and Japan."

The Chicago *Tribune* sees objections to the idea of union, which it thus expresses:

"A certain kind of theological literature pours oil on water and not on fire. It tries to eliminate differences, not to accentuate them. It assuages; it does not irritate. This is nice and pleasant. Also, it is dangerous. While removing all those things which separate Christian sects you are likely to remove some of the things which make Christianity worth having. Why bring all Christian sects together if, during the process, you are obliged to tone down, or even to dissolve, the essential doctrines on which the members of those sects have built their spiritual lives? There could be one situation worse than the present kaleidoscopic disunion of the church. That situation would be a reunion which resulted from the abandonment of all vital tenets and the adoption of a common platform which consisted of nothing but hazy platitudes. Nothing can be gained, therefore, by pushing the work of reunion beyond the point marked by a real identity of theological beliefs. Don't cry peace, peace, when there is no peace. Let the young people's societies continue their present competitive existence—which, from the fact that it is competitive, may have some merit—till a real reunion can be accomplished."

Against this view the Chicago *Post* takes up the cudgels:

"Why should such a union be a difficult matter? The suggestion comes from the oldest of the three, from the one which has not restricted its membership to a single evangelical church; from the one whose name best befits a non-sectarian Christian brotherhood. 'Christian Endeavor' so completely embraces all who would work to evangelize the world. It is broad, free from even a suggestion of dogma, catholic as the teaching of Christianity's Founder, as simple yet all-inclusive as the Sermon on the Mount. It stands for the 'whosoever will' of the divine Nazarene. Nothing of a narrow sectarian character should place an obstacle in the way of this amalgamation."

THE DOMINANT TRAIT IN THE CHARACTER OF CHRIST.

THE key to religious phenomena in our day, according to Dr. Francis G. Peabody, professor of Christian morals at Harvard, is the character of Jesus Christ. Writing in *The Hibbert Journal* (London and Oxford), Professor Peabody says:

"The most conspicuous aspect of contemporary Christian thought is the renewal of popular interest in the character of Jesus Christ. Never was there a time when plain people were less concerned with the metaphysics or ecclesiasticism of Christianity. The construction of systems and the contentions of creeds, which once appeared the central themes of human interest, are now regarded by millions of busy men and women as mere echoes of ancient controversies, if not mere mockeries of the problems of the present age. Even the convocations of the churches manifest little appetite for discussions which were once the bread of their life and the wine of their exhilaration, and one of the leaders of a great Christian communion has been led of late to say: 'What conclusions these discussions may reach is of small concern; the only really important thing is that they should come to an end.' Under these very conditions of theological satiety, however, the mind of the age returns with fresh interest to the contemplation of the character of Jesus Christ. 'Back to Jesus'; 'In his Name'; 'What would Jesus do?' 'Jesus's Way'—phrases like these, caught up by multitudes of unsophisticated readers, indicate the force and scope of the modern imitation of Christ. To follow Jesus even tho one does not understand him; to do the will even if one has not learned the doctrine; to perceive through much darkness that the life is the light of man—these are the marks of the new obedience."

What, then, asks Dr. Peabody, was the nature of this character which so immediately impressed itself upon its own age and to which the present age "with unjaded interest" returns? We read:

"When he announced the principles of his teaching, the impression first made upon its hearers was, we are told, not so much of the message itself as of the messenger. The people were astonished, not primarily by the contents of the discourse, but by the authority with which it was delivered. The preacher did not demonstrate, or plead, or threaten like the scribes; he swayed the multitude by personal power. It was the same throughout his ministry. He called men from their boats, their tax-booths, their homes, and they looked up into his face and obeyed. He commends the instinct of the soldier who gives orders to those below him because he has received orders from above. What is the note of character which is touched in such incidents as these? It is the note of strength. This is no ascetic, abandoning the world; no dreamer, no joyous comrade, delighting in the world; here is the quiet consciousness of mastery, the authority of the leader, a confidence which makes him able to declare that a life built on his sayings is built on a rock. Jesus is no gentle visionary, no contemplative saint, no Lamb of God except in the experience of suf-

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fering; he is a Person whose dominating trait is force; the scourger of the traders, the defier of the Pharisees, the commanding Personality whose words are with the authority of power.

"From whatever side we approach the character of Jesus this impression of mastery confronts us. On the one hand is the distinctly ethical aspect of his strength. It may still be debated whether the religious life is fundamentally an expression of thought, or feeling, or will; but the point at which the teaching of Jesus first touches the religious sentiment seems quite beyond debate. It is obviously not at the point of intellectual satisfaction, for Jesus repeatedly accepts as disciples persons whose theological convictions would satisfy few modern churches. 'O woman, great is thy faith,' he says to the Canaanite; 'I have not found so great faith, no, not in Israel,' he says of the centurion. The measure of knowledge, as Schleiermacher said, is plainly to Jesus not the measure of piety. Nor is it to the emotions that Jesus offers his teaching. Solemn exaltations of moods, experiences of prolonged temptation, moments of mystic rapture happen, indeed, in his career; but when we consider what a part these emotional agitations have played in the history of religion, one is profoundly impressed by the sanity, reserve, composure, and steadiness of the character of Jesus."

In looking to the ethical side of the character of Jesus we must not disregard its intellectual aspect, says Dr. Peabody. Jesus displayed "strength of reasoning," "sagacity," "insight and alertness of mind." "It has often been assumed that he was an untutored peasant, an inspired workingman, whose intuitions were his only guide." Dr. Peabody utters a warning against too narrow a conception of the character of Jesus in this respect. "On almost every page of the Gospels there are indications that the new Master was neither unlettered nor untrained, but equipped with intellectual as well as spiritual authority." Further:

"Perhaps the most striking evidence of this intellectual mastery was a certain lightness of touch which Jesus often employed in controversy, and which sometimes approaches the play of humor, and sometimes the thrust of irony. His enemies attack him with bludgeons, and he defends himself with a rapier. No test of mastery is more complete than this capacity to make of playfulness a weapon of reasoning. The method of Jesus pierces through the subtlety and obscurity of his opponents with such refinement and dexterity that the assailant sometimes hardly knows that he is hit. Instead of a direct reply, the immediate question is parried and turned aside and the motive which lies behind it is laid bare. People come to him with an inquiry about the division of property, and Jesus first seems to decline jurisdiction in the matter. 'Who made me,' he says, 'a judge or a divider over you?' Then, however, looking round at the faces of the crowd who are seeking his guarantee for their greed, he penetrates to the thought which the economic problem has disguised, and answers, not their inquiry, but their hearts: 'I say unto you all, keep yourselves from covetousness.' His disciples ask for the reward of their loyalty, 'Lo, we have left all and have followed thee'; and Jesus answers, 'Ye shall receive an hundredfold, houses and brethren, sisters and mothers, and children and lands'; and then, as if with a playful sense of the little that all this tells them of that which should happen, he goes on: 'Yes, houses and lands indeed, with persecutions.' He opens the Book in the synagog, and with the familiarity of one versed in the Scriptures, selects that passage which is fulfilled in him, 'He hath anointed me to preach the acceptable year of the Lord'; but then, while the minds of his hearers run on into the next phrase of the prophet's saying, Jesus abruptly closes the Book in the middle of a sentence and gives it back to the attendant, leaving it for the congregation to perceive that he declines to appropriate the ancient threat, 'and the day of vengeance of our God.' Here is intellectual insight matching spiritual authority. Here is no recluse or peasant or passive saint, but an intellectual as well as moral leader who may be rejected, indeed, but who can not be despised. The picture of the historic Jesus which would reproduce this type of character and which is still left for Christian art to paint, is not of the pallid sufferer, but of the wise, grave Master, whom to meet was to reverence if not to obey."

Dr. Peabody thus concludes:

"The type of character directly derived from him—the Christian character—is not a survival of monastic or sentimental ideals, inapplicable to conditions of the modern world; it is a form of power made effective through strength of soul. Its force flows down like an unstinted river among the utilities of life because it is nourished among the eternal hills. It has its abundance and its reserves, its service and its solitude; and the power which moves the busy wheels of the life of man is fed in the deep places of the life of God."

THE EVANGELICAL MOVEMENT IN RUSSIA.

AN agitation quite similar to, yet quite distinct from, the evangelical movement in Austria and in France has recently been making itself felt in Russia. Details concerning it are given by Dr. Lipsius, the German specialist on religious conditions in the Orient, in his journal, the *Christliche Orient* (No. 4). We condense his description as follows:

Altho the Gospel has been making noteworthy progress in Russia, yet little is being done to hold what has been acquired. Various branches of evangelical Christianity have been making headway, the strict Baptists alone now numbering at least one hundred congregations. Yet the bulk of these are people who are not perfectly clear and established in their faith. As a result, the movement is badly divided and the various denominations show great intolerance of each other. They differ on such subjects as the Holy Scriptures, on the nature of baptism, on the Lord's Supper, on Regeneration, and kindred doctrines. As a rule, however, all believe in baptismal regeneration. Regeneration is regarded not only as a new birth, but one that indicates a special blessing from on high, and the line of demarcation between the regenerated and the unregenerated is sharply drawn.

In conversion, it is deemed absolutely necessary that the sinner must shed tears, and this weeping is called conversion. Accordingly all revival services in these evangelical congregations of Russia are characterized by much weeping and a loud confession of sins, and an onlooker often must have firm nerves to witness such a scene. But the act of weeping is a *conditio sine qua non*, and a member who has never shed tears in public is never considered altogether converted. The Christian congregation is considered as consisting of believing and baptized persons, so that the chief bond of union is not external membership in an organization, but a union between the Christian and Christ. Accordingly the Russian Evangelical has a deep distrust of denominations as such. On the question whether Saturday or Sunday should be the day of public worship, there is much dispute, and this discussion has injured the Gospel cause, particularly in Southern Russia, and has driven not a few back into the Greek Catholic Church and its stagnant creed and life. The wrangle over the question whether the brother or the sister who has not received the baptism of faith shall be admitted to the Lord's Supper has become a chronic evil among the Evangelicals.

More recently a new problem has arisen, namely, whether a child of God can enter military service or must refuse to obey the order of the Government in this regard. Can an officer or a soldier really be or become a child of God? The answer that is generally given is an emphatic negative. It is this feature in the evangelical movement that has made the Russian Government very suspicious, but as yet nothing aggressive has been undertaken against the movement by the authorities. Another question of prominence is whether a Christian can become a judge or participate in political work.

Concerning preaching, the singular view is entertained that when a brother acts in this capacity he is immediately inspired, and whatever he says is to be regarded as the genuine word of God. The presbyter is the instrument and medium of God, and what he commands is the law of heaven. Everybody who has wept, that is, who has been truly converted, may become such an oracle of God, and such absolutely rule the lives of the average member. They condemn the studying of explanations of the Scriptures, and some even go so far as to declare all books outside of the Scriptures as works of the devil. Hostility against all learning and science is very apparent. In many cases, a decided type of fanaticism is developed, one of the leaders, a certain Malzowany, recently declaring that he is "the first-born son of God." This spirit is particularly apparent in the Baptist sections. In some cases movements like that of Dowie's exercise great influence among these people. The whole evangelical movement, altho spreading,

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is yet superficial and without great promise. On the fundamentals of faith these people have anything but clear ideas, and the whole propaganda is one that produces chiefly fanaticism and a multitude of sects.

These facts, as reported by Dr. Lepsius, have called forth interesting comments in many journals. The most noteworthy is from the pen of Dr. Harnack, of Berlin, and appears in the *Christliche Welt* (No. 21). Harnack himself was born and reared in the German Baltic provinces of Russia, his father having been professor of theology in Dorpat; but his comments are those of a church historian, drawing attention particularly to similar movements in earlier days in the Russian empire. He concludes substantially as follows:

The underlying tendencies that are here operative can be readily detected also in the sources of the history of the church in the first and second centuries. Just of this nature were thousands of Christians in that period; in the same way those primitive believers loved and hated and fought and felt. But they were not all so. Had this been the case, then there would have been nothing fixed or firm in earliest Christianity. And what is this movement as we find it here and as it existed then? Nature religion or natural religion, as this is developed on a low stage of culture. The Christian element is only a slight factor, and force is the essence of the whole agitation, which is only a slight progress beyond the stage of orgiaism and primitive fetishism. All religions that call forth the consciousness of an inner rapture and disharmony are an evil for mankind, unless they also know how to heal and to help. They produce only fanaticism and hatred. The life-giving power of Christianity they do not possess. The Russian movement is not something absolutely but only relatively new. It is history repeating itself.—*Translation made for* THE LITERARY DIGEST.

THE PERIL OF PITY.

MODERN pity has become a peril to society, writes M. Gabriel Prévost in the *Correspondant* (Paris), and in an elaborate study of the subject he points out "the sickly sentimentality" which would "protect animals from cruelty" and "improve the lot of those in prison." Much of the "blame" for all this is chargeable to the teachings of Tolstoy's followers under the inspiration of Tolstoy himself. Where it will all lead to, M. Prévost feels unable to decide, but he wonders at the general failure to realize the imminent peril to civilization. We quote:

"We witness in our day the degeneration of a sentiment which, excellent in itself, becomes by its abuse a veritable social danger. It is to be observed, moreover, that its aberrations almost always denote a weakening of authority, a decline of character preceding great crises in the life of peoples. Thus the last years of the reign of Louis XVI. saw the outburst of a sickly sensibility that became a fad and asserted itself in compassion for the suffering of the poor and regret at the evils necessarily attendant upon social inequality. Now it is a circumstance apt to be overlooked that the surest way to exasperate the disinherited classes is precisely this exaggeration of pity and complacent insistence upon the evils that custom renders tolerable to them. In his work, 'The Origins of Contemporary France,' Taine informs us in what way were rewarded the pupils of Rousseau, men and women, who were seized with the romance-reading compassion for the oppressed, too ready to take them at their word, and for whom the end of their idyl was the guillotine. Taught by the past, it would be the strangest self-deception to see in pity the means of moderating the excesses or the cruelties of any social revolution which the future may have in store for us. In contrast, indeed, to other compassionate sentiments, pity, ennobling to him who feels it, is far from honoring to the same extent him who is the object of it, exciting little gratitude and almost always failing of its object."

This state of things, we read further, is mainly the outcome of the activity of writers like Hugo and his followers. It is all essentially modern. "Pity was unknown to antiquity." Again:

"In former generations pity was kept within reasonable limits, without involving itself in the solution of great human problems with which it has nothing to do. The trend to-day is quite the opposite. Embracing everything at once and stretching pity to the utmost, writers assign a social function to it, elevating it to the height of a principle. It is a new principle, at any rate, and rests upon a suspicious philosophy. Under the cloak of a captious generosity, in the guise of compassion for social miseries, may be seen ill-dissembled hatred of every kind of institution supporting the ancient edifice. The method adopted by the writers alluded to is of rare astuteness and attains its end the more surely. Appealing to the heart against the intellect, they win the sympathy of the crowd by supporting the miserable and the weak against their supposed oppressors. They do this so much and so well that their opponents are almost odious when they try to vindicate the disregarded laws of justice and social defense which have been trampled upon. The error of the writers of compassion is aggravated by an intentional confusion of merited suffering with unmerited suffering. Two men perish in a fire, one because he heroically threw himself into the midst of the flames and the other because with his own hands he set the house burning. Is it right, is it honest, to ask the same pity for both?"

At the head of the "dangerous" writers who preach this gospel of pity is Victor Hugo, "who had no difficulty in divining the advantage his popularity would derive from a manifestation of blind sentiment in favor of the self-styled victims of our civilization," and whose "Misérables" is based on that circumstance. "The same tendency has shown itself in other countries in two men of varied genius: Schopenhauer and Tolstoy." We read:

"Schopenhauer, whose philosophy is tied to the religion of Buddha—a religion obscure enough in truth, since annihilation of self in the divinity, which is its basis, is affected consciously according to some, unconsciously according to others—failed to perceive that the only good principles of which he boasted belong to the domain of religion. The foundation of his doctrine, as is known, consists in the erection of human suffering into a universal and necessary rule by denying the reality of pleasure, a negative state, presupposing a sterile, altho painful, effort of the will. This doctrine, the true name of which is pessimism, naturally leaves the philosopher no alternative but to seek palliatives to the desolation which is its soul. Thus it is that he sums up in that memorable phrase: 'Pity is the inspiration of morality.' Truly, Victor Hugo is outdone. Pity becomes religion, divinity, and one knows not what besides. Altho the author consents to accord to justice a place in the second rank, all his efforts tend to show that the man without pity is an immoral being. Therefore, to take but one celebrated instance, the general who hurls his regiment against the enemy's artillery, in order to prevent the repulse of an entire army corps, but knowing very well that the regiment will be slain, is a profoundly immoral being because he is without pity. At Reichshoffen morality consisted, no doubt, in letting Prussia overrun our native land by sparing the cuirassiers their glorious and memorable hecatomb. This is not the only bold assertion of the author of 'The World as Will and Idea.' He teaches, in effect, that the sentiment of pity has been implanted by nature in the breasts of all men, who have only to heed it to find out what rule to follow in their conduct. Here the pessimist 'makes the angel,' as Pascal would have said, despite all physiological observation. When human beings are impressed at sight of a form of suffering that they dread for themselves, they merely lay bare a form of selfishness, fearing a like fate. Quite a different thing is the altruistic feeling which prompts them either to forestall or to assuage suffering. That is pity's true character. But such a sentiment is not at all natural, being, on the contrary, almost wholly the result of education. 'That age is without pity,' said La Fontaine, speaking of childhood, for the very reason that nature puts the germ of it in the soul only exceptionally."

Tolstoy is considered in relation to the subject with even greater severity. Thus:

"It is well known by what a strange aberration in the interpretation of Christian doctrine, the end to be pursued, according to him, is the progressive extinction of the human species for the sake of wiping out the misery to which it is doomed. Tolstoy's pity much resembles those anesthetics administered to the dying to mitigate the last moments of their agony. He, too, contradicts himself without perceiving it, for the surest way to accomplish the destruction of the human race would be to encourage rather than to

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restrain the abuse of the powers tending in that direction. But profoundly impressed by a sense of his ethical surroundings; struck at sight of the vicissitudes of a people in process of formation among whom intelligence is outstripping progress; skilful in denouncing, by means of forcible examples, all the evils springing from baneful hierarchies; the painter in somber but bold colors of the hopeless efforts of the weak to escape the doom of their origin, he has found in fiction a means for the diffusion of his ideas of false pity. His influence upon the youth of our day has been considerable."

Thus, the French critic assures us, is the "false gospel" spread throughout the world. "With the writers of the day, we are falling into the dilettantism of pity." It is all "a defiance of common sense," and may end in plunging the social system into a vortex of revolution. "A morbid state is the only term with which to characterize a misguided sentiment, manifestations of which are innumerable at the present day."—*Translation made for* THE LITERARY DIGEST.

THE HINDU DOCTRINE OF THE MOTHERHOOD OF GOD.

IN a recent book on "Vedanta Philosophy," by the late Swâmi Abhedânanda, he dwells at some length upon the doctrine, novel until recently to the Western mind, of the divine motherhood of God. The "Prajâpati," the Lord and Father of all creatures, is described in a hymn of the Rig Veda as "Aditi," signifying the motherly aspect of the Divine Being. "She is also the Father and Protector of all; she is the Son and the Creator; by Her grace She saves from sin the souls of those who worship Her. She gives unto Her children everything that is worth giving. She dwells in the forms of all Devas or bright spirits; She is all that is born and all that will be born. She is all in all." Thus runs the hymn of the Rig Veda, showing that in India before the beginning of the Christian era, God was conceived as both the Father and the Mother of the universe. Jupiter, the God of the Greeks, or Jehovah, the God of Judaism, we are told, was conceived as an extracosmic personal God, and, dwelling outside of nature, as Father alone, He remained the efficient cause of the universe, while nature appeared to be the material cause. In the Vedic conception, however, "nature or the material cause is nothing but a part of the manifested Divine Energy"; God "projects by the process of evolution everything out of His own body wherein dwell all matter and forces of the world." Says the Swâmi further:

"In no other Scripture than the Vedas, in no other religion than that of Vedanta, is the personal God described as the Father and the Mother, the efficient and the material cause of the universe. Nowadays liberal-minded Christians are trying to introduce the idea that God is both Father and Mother of the universe; but they do not realize that by so doing they are entirely upsetting the Christian conception of God, who dwells outside of nature and of the universe. The God of Christianity can never become both Father and Mother at the same time. If we address Him as the Mother of the universe, we have outgrown that conception of God which is taught in the Bible and in Christian theology. In the whole Scriptures of the Christians there is not one passage where Jehovah is addressed as the Mother. . . . . .

"The Vedantic idea that God is the Mother as well as the Father of all harmonizes with the modern scientific conception of God. Modern science traces the whole phenomenal universe back to the state of eternal energy. The doctrine of evolution, correlation of forces, persistence of energy, all these clearly prove that the phenomena of the whole universe and the various forces of the external and internal world are but the expressions of one eternal energy. The theory of evolution explains only the mode in which that eternal energy produces this phenomenal universe. Science has disproved the old theory of creation out of nothing through the fiat of an extracosmic God, and has shown that something can never come out of nothing. Science teaches that the universe existed in a potential state in that energy, and gradually through the process of evolution the whole potentiality has become kinetic or actual. That eternal energy is not an unintelligent energy, but is intelligent. Wherever we cast our eyes, either in the external or internal world, we find the expression, not of a fortuitous or accidental combination of matter and mechanical forces, but of regular laws guided by definite purpose. This universe is not a chaos but a cosmos, one harmonious whole. It is not an aimless chain of changes which we call evolution, but there is an orderly hidden purpose at every step of evolution. Therefore that energy is intelligent. We may call this self-existent, intelligent, eternal cosmic energy the Mother of the universe. She is the source of infinite forces and infinite phenomena. This eternal energy is called in Sanskrit *Prakriti* (Latin *procreatrix*), the creative power of the universe."

Swâmi Abhedânanda affirms that it is more appropriate to call this Divine Energy mother than father, "because, like a mother, that Energy holds within her the germ of the phenomenal universe before evolution, develops and sustains it, projects it on space, and preserves it when it is born." He further asserts that the Hindus have understood this Eternal Energy as the Mother of the universe and have worshiped her as such from the prehistoric times of the Vedic period. At the same time he inserts a caution against confusing the worship of the Divine Mother with the nature-worship that was rejected and ignored by the Jews and the Christians. In a hymn of the Rig Veda, the Divine Mother thus proclaims her being and attributes:

"I am the Queen of the universe, the giver of all wealth and fruits of works. I am intelligent and omniscient. Altho I am one, by My powers I appear as manifold. I cause war for protecting men, I kill the enemy and bring peace on earth. I stretch out heaven and earth. I have produced the Father. As the wind blows by itself, so I produce all phenomena by My own will. I am independent and responsible to none. I am beyond the sky, beyond this earth. My glory is the phenomenal universe; such am I by My power."

The wonderful effect, says Swâmi Abhedânanda, of this conception of the Motherhood of God is to be seen in the daily life of almost every Hindu man and especially of the Hindu women. To quote further:

"A Hindu woman thinks that she is a part of the Divine Mother, nay, one with Her. She looks upon all men and women of the world as her own children. She thinks of herself as the blessed Mother of the world. How can such a woman be unkind to anybody? Her pure motherly love flows toward all men and women equally. There is no room for any impure thought or feeling or passion in such a heart. That perfect motherly feeling makes her ultimately live like the Divine Mother on earth. Her ideal God in human form is her own child. She worships the incarnation of God as her most beloved child. Just as Mary was the Mother of Jesus, so the Hindu women in India often look upon themselves as the mother of Krishna, the Hindu Christ, or of Râma, another incarnation. Christian mothers, perhaps, will be able to appreciate this to a certain extent. If a Christian mother thinks that she is Christ's mother and loves him as she loves her own child, the effect will be wonderful. She will then understand what Divine Motherhood is. The Hindus think this the easiest way for women to attain to that love which makes them unselfish and divine. A mother can sacrifice everything for her child; she naturally loves the child without seeking any return, tho there are mothers who do not possess pure, unselfish, motherly love. A true mother, however, loves her child above everything. If such a child be an incarnation of God Himself, how easy it will be for the mother to attain to the highest goal of religion."

"THOSE of us whose theological memory goes back fifty years probably grew up with the conviction that the primary motive, or rather the chief end, of the Incarnation was atonement for human guilt," writes Rev. G. S. Streatfeild in *The Expositor* (London): "Our children are taught that the fundamental purpose of the Incarnation was the revelation of the divine Fatherhood To read a volume of sermons by representative popular preachers respectively of the middle and close of the nineteenth century would make this clear."

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FOREIGN TOPICS.

JAPANESE PRESS ON MANCHURIA.

MANCHURIA is a burning topic in the Japanese press, and numerous bellicose editorials appear regularly in Tokyo papers. In a late number of that widely read magazine, the *Taiyo*, a noted member of the House of Representatives, Mr. Mochizuki Kotaro, advocates Japan's coming to terms with Russia, "it being impossible to keep her out of Manchuria for any length of time." The Japanese statesman proposes that Russia be allowed to take Manchuria as a set-off to the appropriation of Korea by Japan. What other Powers would have to say to this arrangement the writer does not venture to conjecture. However, the adoption of this policy finds few champions in the press. In the newspapers generally the war party seems to preponderate. The *Yomiuri Shimbun* thinks there are three courses open to Japan: first, to go to war with Russia and drive her out of Manchuria; second, to agree to Russia's taking Manchuria in return "for something else"; third, the conversion of Manchuria into a buffer state. But the Japanese paper setting forth these alternatives is of opinion that Russia is not likely to agree to any of them unless Japan goes to war. The able Japanese publicist, Dr. Takahashi, replies to all this that Japan should not hesitate to go to war at once, but that after the attainment of her object—Chinese control over Manchuria—Japan should retire from the contest. To this the *Yomiuri* rejoins that for Japan to attempt to prop up China against Russia would be useless. If Japan is obliged to go to war over Manchuria and succeeds in expelling Russia from that province, she must throw it open to the world herself. This would prove the safest policy, as the guarding of trade interests against Russian monopoly would then be undertaken by several other Powers.

The *Taiyo*, resuming the discussion, expresses its aversion to war. It thinks that the interests of other nations in Manchuria are sufficient to induce them to act in concert with Japan in stemming the tide of Russian aggression. "The key to the situation lies in the attitude of Great Britain and the United States. If those two countries as a last resort are prepared to do something more than merely protest against Russia's action, Russia will certainly retire. But the general feeling in this part of the world is that Russia will not retire before Japan, acting alone, as that might be damaging to her prestige in the Far East. Those Japanese writers who propose that Japan should pull the chestnuts out of the fire for America and Great Britain do not realize what a war would involve to a comparatively poor country like Japan. The situation is an anxious one, and the difficulty of finding out what Russia's intentions really are is immense. But one thing is certain, and that is that Russia has not withdrawn a single solstice from Manchuria, notwithstanding all her promises."

The *Asahi Shimbun* (Tokyo) considers the Manchurian question the most important one now claiming the attention of the great Powers. Russia, according to that organ, having obtained the right to keep as many troops in Manchuria as she deems necessary for the protection of her railway, China seems to consider herself debarred from interference. The situation causes the Japanese considerable uneasiness. What the Japanese desire is that Great Britain and the United States should in conjunction with Japan insist upon China's granting to them all the commercial and other rights that have been granted to Russia, and that the latter Power be no longer allowed to exercise the monopoly which, if report be true, she is exercising to-day in various parts of Manchuria. There is a certain European Power that professes to be indifferent to any steps that Russia may take in Manchuria, but that Power will be the very first to scramble for the chestnuts when they have been pulled out of the fire by others. For such a policy the Japanese, we read, have "supreme contempt." "Did any schoolboy, while boasting of superior courage, so truckle to foes, he would be called some very ugly names; but the morality of modern international relations is, as everybody knows, not such as would pass muster at a public school. Japan expects no help from Germany and no help from France. They are both tied hand and foot. But Japan thinks that both Great Britain and the United States have sufficient interests in Manchuria and a sufficient love of fair play to warrant her expecting their cooperation in this crisis. In Russia's promises of evacuation, no confidence is felt in Japan. To say 'I go, sir,' and go not is Russia's policy as Japan understands it. China she will twist around her finger, but to any formidable combination of Powers she would immediately yield." The *Nichi Nichi Shimbun*, however, does not indorse these views by any means. It believes that Russia will keep her promises and evacuate the whole of Manchuria.—*Translations made for* THE LITERARY DIGEST.

POLITICAL ASPECTS OF THE VATICAN CONCLAVE.

VATICAN affairs engross the European press to the practical subordination of every other topic. "Popables" are discussed in detail, the names of Gotti, Serafino Vannutelli, Rampolla, Capecelatro, Svampa, di Pietro, and Oreglia figuring in most lists. Other cardinals are said to "have their chances," but no European paper seems venturesome enough to name one person as certain of election. Indeed, organs in Italy, France, and Germany agree that the next Pope may be an ecclesiastic hitherto unnamed in connection with the tiara. Nor is the discussion restricted to personalities. The conclave as a whole is considered a gathering of the utmost international importance. The Roman Catholic Powers may take some sort of official action with regard to it, thinks the *Vossische Zeitung* (Berlin), because not a few nations claim the right to veto any objectionable candidacy. We quote:

"Have certain Powers the right to exclude particular candidates from consideration in the papal election? It would be certainly very distasteful to France were Cardinal Kopp called upon to don the triple crown. A German has not been seen in the chair of Peter for centuries. Such a thing would to the French seem the overturning of the established order. It need not be concealed that to Germans the choice of a Frenchman as successor to Leo XIII. would be equally obnoxious. Equally undesirable would be the election of a friend of France like Rampolla. Germany has reasons equally with France for wishing that a peace-loving, enlightened prince of the church—enlightened not only personally, but in his attitude to the outside world—may be chosen to wear the tiara instead of a quarrelsome, intolerant self-seeker. Have the Powers the right to influence the election in favor of a cardinal agreeable to themselves or to veto the choice of a person whom they may not consider acceptable?

"To this question statesmen and jurists give no unanimous reply. The Ultramontane element repudiates all right of 'exclusion' in the Powers, as goes without saying. When the Pope was styled 'a German institution' in the Bundesrath, the clerical party, it is true, heartily indorsed the statement. But this does not alter the fact that the election of a pope—who has great power and influence over German Catholics—can not be subject to any influence exercisable by Germany. Many popes and councils have issued declarations against any interference by the Powers in papal elections. The last one to do so was Pius IX. in his rules for the conclave. According to his contention—all right of exclusion being repudiated—when once the election has been held, 'the chosen one is the incontestable, legitimate, and true Pope, Vicar of Christ, successor of St. Peter, and as such he must be recognized by the whole church and maintained by it.' *But so far as any state may* be said to possess a right of exclusion, that right can not be abrogated by the one-sided regulation of a pope or the Roman Catholic Church. And while there are writers, even liberal ones like von Schulte, who dispute the right of exclusion, there are also Roman Catholic writers, not Ultramontane, who assert and defend such a right not only for Spain, France, and Austria, but for the German empire as well.

"The relation of the temporal power to the papal election has in the course of ages undergone many changes. Originally the Pope had to have imperial confirmation. Later the procuring of this

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confirmation was neglected and then given up altogether, as the imperial executive directly named the popes. The synod of 1059 decreed that the papal election should be held with 'due reverence and regard' for Henry, the German monarch, and his successors. The right to such personal consideration was confirmed to the German monarch by the apostolic see itself. The synod of 1179, on the other hand, provided that the aspirant duly chosen by a two-thirds vote should be Pope without any other confirmation. However, worldly princes undertook to concern themselves in the papal election very often. For a long time the kings of France secured the election of popes friendly to France. They made the Holy See dependent upon themselves. Italian states very often had a decisive influence. For a time the deciding voice was that of the King of Spain, who at the papal elections of 1590 and 1591 handed in a list of seven names with the statement that Spain would recognize as Pope only one of the seven. The conclave held out for months, but finally submitted decorously. Such interferences on the part of princes were facilitated when the cardinals could not agree upon any one individual. Even as late as the eighteenth century, the conclave that elected Benedict XIV. lasted over six months.

"These interferences with the papal election took various forms, usually through the intermediary of some cardinal enjoying the confidence of the crown, sometimes by means of 'inclusive' lists containing the names of acceptable candidates, sometimes by means of 'exclusive' lists containing the names of absolutely objectionable candidates. By degrees the states which retained the right of interfering with the election—France, Spain, and Germany—confined themselves to lists of 'exclusives.' At first the 'exclusion' was 'open,' which meant an announcement to the conclave of objection to a candidate who was certain of the necessary two-thirds vote. Later appeared the 'formal exclusive,' which had reference to an objectionable candidate without regard to the support pledged to him in the conclave. This formal right of exclusion has been exercised even as late as the nineteenth century. Thus, as is stated by Dr. Wahrmund, a Roman Catholic jurist at Innsbruck, Cardinal Giustiani was the object of the open, formal exclusion of Spain at the conclave which elected Gregory XVI. in 1831. At the conclave that chose Leo XII. in 1823, Cardinal Severoli was openly and formally excluded by Austria. At the conclave that elected Pius VII. in 1799-1800, Cardinal Gerdil was undoubtedly, altho not formally, excluded from the papacy by the action of the German Emperor. 'Various instances may be adduced in the eighteenth century,' continues Wahrmund. If the right of exclusion was not exercised in the second half of the nineteenth century, the explanation is to be sought in the fact that but one papal election was held within that period, the conclave lasting but two days, so that the diplomatists could not agree upon a line of action. But at the election of Pius IX. in 1846, when the conclave likewise lasted but two days, Austria wished to exercise her right of exclusion; but her representative, Cardinal Gaysdruck, arrived in Rome too late. As we have had recent occasion to mention, Archbishop Samassa, of Erlau, speaking in the Hungarian Delegations, stoutly defended, in the year 1893, the right of 'exclusion' and demanded that it be exercised at the next conclave. Count Kalnoky replied that Austria-Hungary would know how to use her traditional right when the conclave was in session."

These views and assertions are confirmed by what is published in other organs, and it would seem that the Powers concerned will act if they see fit, but no hint is given as to the mode in which any Power will signify its objection to a particular candidate. But there is one feature of the conclave even more important than this, thinks the *Hamburger Nachrichten*, and that is the effect its deliberations will have upon the relations between the Vatican and the Quirinal. Says the Hamburg daily:

"The simplest and most provincial peasant in Italy takes no stock in the fable of 'the prisoner of the Vatican,' altho there was a time when in Germany straws from the pallet of the imprisoned Pope Pius were carried about as relics. With the progress of time the possibility of a *modus vivendi* must become easier. The Italian politicians who played a leading part in the overthrow of the papal states are for the most part dead and gone. Upon the throne of the house of Savoy sits a king who was one year old or less on September 20, 1870. On the other hand, there are even among the Italian cardinals and prelates a few who enjoyed the sweet sense of power in the days when the papal states existed. But the various classes who suffered a material loss on the collapse of the old papal government have managed to restore their affairs with the aid of time. Belief in the restoration of the temporal power has waned. A generation has passed by. Even in Italy there is some knowledge of the proverb which warns us that waiting and hoping have made many men fools. For a long time the so-called 'Roman question' has not been taken less seriously than in Rome, while in the future the persons who beat their brains about it in earnest will have to be sought with a lantern. Nevertheless, the next Pope will proudly uphold the claims of the chair of Peter in protest before God and the world."

In contemplating the situation at the Vatican, according to the Paris *Temps*, "it is impossible not to be impressed by the prominent position which the papacy occupies in the minds of nations and rulers, even among those who might have motives for hostility and indifference. Chiefs of heretic states, like the King of England and President Roosevelt, both at the helm in countries where 'no Popery' is a popular sentiment, send telegrams of sympathy at the loss of Leo XIII., just as His Apostolic Majesty the Emperor of Austria does. . . . Alone in all the world, our radical Socialists affect to consider the papacy a negligable quantity, and while our rivals are prodigal with their attentions and deference, which are not always disinterested, our politicians try to overwhelm the Holy See with ill-judged proceedings and humiliations." The anticlerical *Action* (Paris) asserts, in opposition to this: "These are evil days for the Roman shop. That shop, in fact, was never nearer to a smash." And in regard to the personal side of the conclave, this organ of the anticlerical forces now in power says:

"The truth is that there exist two well-defined camps in the Sacred College. The German camp has for its candidate Cardinal Gotti. The French republican camp has Cardinal Rampolla. As for the Italians, who form the immense majority just now, they may be divided into conciliators at any price, whose candidate is old Cardinal Capecelatro, Archbishop of Capua, a liberal and patriotic Italian, and into traditional diplomatists, theologians, pietists, and what not, who favor Cardinal Serafino Vannutelli. The general competition may result in the election of some provincial bishop."

Cardinal Oreglia has not been thought "popable" by most European journals which comment upon the conclave, but to the *Figaro* (Paris) he is a factor in the situation which ought not to be overlooked. The Paris paper says there are some at the Vatican who deem him very available in certain contingencies, adding:

"Oreglia has seen years, honors, and powers accumulate upon his head without losing any of his force of character or of the almost fierce energy which makes him feared as a dangerous reformer. He once described himself, it is said, as a broom that would, in a given contingency, sweep ruthlessly, adding that a few weeks would suffice him to destroy a host of abuses and put to rights many things that are awry at the Vatican. Notwithstanding his authoritative temperament, he is not brusque nor is he avaricious, altho one might suspect so from his mode of living, which is simple. His intimates know well that his charity is unremitting, but he exercises it in secret. He subsidizes several monasteries and gives freely. But alone, perhaps, among his equals, he lets not his right hand know what his left doeth. When he reached the twenty-fifth year of his cardinalate, he was asked by his secretary what he should do. The secretary was at once reduced to silence by the cardinal's peremptory: 'Nothing.' And when the anniversary day arrived, Oreglia closed his door to every caller with a firmness that might have seemed rude to those who did not understand his character. A few years ago Oreglia was a 'popable' of the first rank, altho he had never taken a step to bring such a result to pass. As there is a flaming altar in his escutcheon, and as Leo XIII.'s successor, according to the prophecies of Malachi, will be a glowing light, his friends have often attempted to impress upon him the great thing that may be in store for him in the coming conclave."

If we may accept the view of the *Corriera della Sera* (Rome), many promising candidacies will not survive the ordeal of the first

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five or six ballots, for this Italian organ thinks the voting may be prolonged. We quote:

"The names now put forward are those of Gotti and Serafino Vannutelli, but any prediction regarding them would be hazardous. Gotti is prefect of the Propaganda, is deemed a good diplomatist, and in Brazil was an excellent legate. But he is a friar (Carmelite) and this fact may cost him some votes. Many cardinals will hesitate to support the candidacy of a monk, that is, of a man who by his position and antecedents is condemned more or less to a narrow range of ideas. Moreover, Cardinal Gotti is scarcely beloved by his colleagues, who accuse him of seeking the tiara too ostentatiously and of not having a sufficiently flexible character. All these circumstances may diminish his chances, but none the less his name is very much to the fore.

"Cardinal Serafino Vannutelli was some years ago the leading candidate, but, whether it be the effect of time or the effect of some other cause, his candidacy has lost somewhat of its vigor. The late Pope and some other churchmen never forgave him for his persistent refusal to accept the Archbishopric of Bologna. But in spite of everything, the two names that will receive the most votes on the first ballot will be Gotti and Serafino Vannutelli. But it is doubtful if either will at once obtain the essential two-thirds.

"Beside them, but living apart from the Roman curia, its intrigues, jealousies, and envies, are various cardinals, including Svampa and Sarto, who may have excellent chances because their candidacies would arouse no animosities. If the cardinals can not bring in one or other of the leading candidates, they may unite upon some neutral, possibly Cardinal Agliardi, whose recent appointment as vice-chancellor brought him conspicuously into the view of the Roman world of ecclesiastics. A few years ago there was much talk of the candidacy of Cardinal Rampolla, but to-day, unless there is sprung some surprise, it may be said that the check his French policy met with recently has almost entirely destroyed him. He may get a few votes on the first ballot, but he will not be elected."

Cardinal Capecelatro will be supported by quite a group of cardinals, including Cardinal Agliardi, according to the *Tribuna* (Rome), which says, however, that Agliardi may find himself the chosen one, as he has the support of Cardinal Rampolla. But Cardinal Agliardi, insists our authority, is supporting Capecelatro. The *Pester Lloyd* (Budapest), which always devotes much attention to Vatican politics, says that the "leading candidates for the papacy are Rampolla, Serafino Vannutelli, Svampa, and Gotti," while as "possibilities" it designates Capecelatro and di Pietro. It further says:

"Yet still another name must be mentioned in any discussion of the personality of the next Pope—Cardinal Sarto, Patriarch of Venice. This man, who has now attained the age of sixty-eight, has the advantage of being away from Rome. The cardinals of the Curia are the prima donnas of the church, and like all prima donnas they are in the habit of disputing among themselves regarding their precedence. With two in a dispute there is a third to rejoice. While Rampolla and his rivals strive for the prize, how easily it can happen that Sarto rejoices! Those cardinals who live in Italy's provincial cities in the character of bishops and archbishops are removed from the effects of malice and envy, unlike the cardinals who reside at the Roman curia itself and who are called upon to play the great parts upon the stage of the church. It is true that the cardinal bishops of Italy's provincial cities are not so 'popable' as are the cardinals of the curia, yet there being so many aspirants among the latter it is often easier for one of the former to capture the prize. Hence, Capecelatro, Archbishop of Capua, and Svampa, Archbishop of Bologna, may be placed among the candidacies. Yet they may be defeated because they are named so prominently. The name that is on every tongue does not appear at the head of the poll. A papal election is some thing like a presidential election. An undecisive man, a figure-head, is often more desirable than a man of personality. It may be recalled that Sadi-Carnot and Felix Faure, secondary persons in French politics, were themselves surprised when they were called upon to be the head of the state. When two candidates struggle for victory, a third, in the background, may win. That is what happened when Count Mastai-Ferrotti (Pius IX.) became Pope in 1846. He was a bishop in the Romagna and not a cardinal in the curia. And Leo XIII. was a bishop in Umbria—a bishop be it noted, and not an archbishop."—*Translations made for* THE LITERARY DIGEST.

CONSTITUTIONAL PORTENTS IN GERMANY.

THE political situation in Germany has assumed a phase which prompts warnings of serious trouble yet to come in practically every European newspaper which gives any attention to the subject. The impending crisis—which is anticipated within less than a year—will take the form of a struggle between the newly elected Reichstag and Emperor William II., and while it is not thought that the imperial Government will go so far as to restrict the suffrage, it is predicted that the national constitution may be subjected to a series of strains. In practical agreement as to all this we find the London *News*, the Paris *Temps*, and the Stuttgart

THEATRICAL EFFECT.
BEFORE BEHIND.
—*Der Wahre Jacob* (Stuttgart).

Neue Zeit, organ of the Social-Democratic party in Germany. From an analysis of the situation by an anonymous writer in the *Revue de Paris* we quote the following:

"Bismarck always professed with the utmost energy, in opposition to the parliamentary system prevailing in France, England, and Belgium, a definitely authoritative doctrine. He never ceased to combat vigorously the idea that a majority in the parliament should have any influence over the course of affairs and in particular over the composition of ministries. His successors have not yielded any of his principles in this respect. They have, on the contrary, been maintained and strengthened, both by the singularly strong sense which the crown, under William II., has of its power, and by the divisions in the Reichstag, which has always been incapable of acquiring a true notion of its strength. Without doubt, there is not in all the world a parliament so incapable as is the Reichstag of adopting the system of parliamentary ministries. The constitution of the empire does not recognize, in truth, anything but a sole minister, the Chancellor of the empire, the one head of the executive power, and his responsibility is itself purely theoretical. The Chancellor has at his side a certain number of secretaries of state who, under the successors of Bismarck, have acquired a constantly growing independence. They are, in fact, ministers, but they are not in any way dependent upon the parliament. By the terms of the constitution they are subordinate only to their nominal chief, the Chancellor. They do not come from the parliament any more than does the Chancellor himself. Before attaining the Chancellorship, Count von Caprivi was a general in

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active service, Prince von Hohenlohe was governor of Strasburg, Count von Bülow was Ambassador in Rome and Minister of Foreign Affairs. The ministers are chosen from the upper bureaucracy, generally in Prussia, rarely from the other states of the empire. As for the members of the Bundesrath—which has the Chancellor of the empire for its head and for members the secretaries of state of the empire and the representatives of the confederated governments—they can not, under the provisions of the constitution, belong to the Reichstag. Finally, the politicians who direct affairs in the purely political sense are chosen almost without exception from the ranks of the conservative parties, which comprise, nevertheless, but a feeble minority in the Reichstag.

"The political impotence of the Reichstag is further the result of the extremes to which party divisions are carried, a counterpart to which can scarcely be found except in Austria, and which practically renders impossible the exercise of parliamentary rule, so that the throne has a power of action sensibly greater than that strictly attributed to it by the federal constitution. On the other hand, it goes without saying that the existence of some two dozen little parliaments of the federated states is calculated to reduce greatly the importance of the Reichstag. It is to be noted that the state parliaments have among their attributes the establishment of the relations between church and school, education, the means of communication, the rate of direct taxation, application of the majority of the laws of the empire, justice, police—all of which are subjects of legislation by the states of the empire individually and not by the empire itself. The Reichstag has committed to it foreign policy, the army, the navy, the colonies, industrial and judicial legislation, the tariff and the greater part of indirect taxation, press laws and various other matters. But even regarding subjects in which the empire is supreme lawmaker, working-class legislation, for instance, the execution of the laws of the empire depends upon the different confederated states, and is conducted under the control of the local diets, to such an extent that there are continually arising those conflicts of authority which are so characteristically German. And yet, notwithstanding all these limitations of power, the people feel in the composition and in the deliberations of the Reichstag an interest infinitely greater than is felt in the elections for the local parliaments or in the acts of those parliaments. This fact is the clearest manifestation of the enormous educational value inherent in universal suffrage. The Reichstag remains, in spite of everything, the expression of all Germany's opinion. It is, in spite of everything, the most democratic institution possessed by the Germans, the one in which a certain and direct part is played by every element going to make up the German nation."

Now the questions that will confront the new Reichstag and which lead to a tense political situation, according to our authority, are four: the tariff, the increase in the army and navy, fiscal reform, "which means heavier taxes upon beer and tobacco," and finally, "the struggle against Social-Democracy and the checking of its growing power by means of a limitation or a transformation of the right of universal suffrage." Regarding this last point we read:

"It remains to be seen what attitude the Government will adopt toward Socialism. The organs of the great capitalists demand a restriction of the right to vote. The *Hamburger Nachrichten*—organ of the Bismarck family—demands a suffrage law that will exclude the Social-Democrats from the Reichstag. The politicians adhering to the conservative parties themselves recognize the difficulties that would ensue upon a revolutionary act of this nature. . . . I should be very much surprised if the German federated governments agree upon an abrogation of the right to vote by means of a stroke of state. On the other hand, it is in the highest degree improbable that the new Reichstag would yield a majority for any such measure. The Catholic Center and the Poles are too directly interested in maintaining universal suffrage, and they form, with the Social-Democrats, a majority of the Reichstag. There will be much talking, much writing, much declaiming—but the Government dares not and can not do anything of the kind contemplated."

The situation will grow very complicated when the bills for increasing the army and the navy are introduced, predicts this writer. He notes that well-informed Germans look for a dissolution of the new Reichstag within a year because it will refuse the army and navy increase. "But all these forebodings and predictions are conjectural and uncertain." The Social-Democratic organ, the *Neue Zeit*, also deprecates conjectures regarding what will happen when the navy and army bills are introduced, but it says there will be a severe struggle over "popular rights." It adds: "We shall hear strong words from the Government, we shall see high-handed measures. . . . A government of great political and economic reforms is precluded by the existing situation. But an enduring policy of usurpation and of forcible violation of popular rights is not probable. And yet it is more likely than an era of reform. But if it does come to government by the 'strong' man, and should he succeed in hurling back the forces of Social-Democracy for a time, the result can only be a system so opposed to all the necessities of modern life, so stupid and so incapable, that it will inevitably have Germany bound hand and foot and thus precipitate a catastrophe from which Social-Democracy will emerge not only conqueror but wielder of political power." In opposition to all the views alluded to, we find the London *Spectator* saying:

"The immense increase in the German Socialist vote, striking as it is, will not, we imagine, produce any immediate, far less any dramatic, consequences. The remaining groups in the Reichstag will only draw closer to the reactionaries; and divided tho the Conservatives are, they will still retain in the aggregate a large majority. They will not refuse supplies when they are urgently demanded; and except as regards loans or new taxes, the executive in Germany is almost independent of the Parliament. The Emperor selects his own ministers, he is not bound to remove them because of a vote of censure, and it is he who keeps the governing machine in motion rather than any department. All armed force is directly at his own disposal, 'the keen edge of the sword,' as he said on Saturday last, 'supporting his policy,' and his fiat promotes or displaces every civil servant. The responsibility of ministers to the people which is the foundation of British liberty does not, in short, exist in Germany or any state of the federation, and Parliament might, with a little exaggeration, be described, as President Johnson described Congress, as a 'body hanging on to the skirts of the Government.' It is even believed that a bill greatly restricting the suffrage could be forced through; while in the last resort a decree suspending the Constitution would not produce a revolution, and could not, while military discipline remained intact, produce a rising. Germany, in fact, tho not an autocracy, remains a true monarchy, in which the Emperor possesses all initiative and almost all restraining or guiding power. In such a monarchy changes in the parliamentary representation can never be of immediate or first-rate importance."—*Translations made for* THE LITERARY DIGEST.

POINTS OF VIEW.

UNINSPIRING.—"To the younger generation of Englishmen," says an anonymous writer in *The National Review* (London), "the mechanical repetition of Cobdenite catchwords is as uninspiring as the noise of a sewing-machine."

SERVIA'S PRESENT RULERS.—"The late revolution was not the handiwork of Servia," writes Herbert Vivian in *The Fortnightly Review* (London). "It was engineered by the low cunning of a handful of discredited ruffians. Examine the list of the conspirators and provisional ministry: not a single name is associated with an honorable career or any deed of distinction. Jailbirds, bankrupts, needy lawyers, and gutter journalists are the new rulers of Servia, maintained in parlous authority by a gang of drunken young officers, half-maddened by their taste of blood."

"WELTPOLITIK."—"If the Weltpolitik means anything," says *The Saturday Review* (London), "it means that the German empire, having reached the limits of its natural expansion in Europe, henceforward sees its future across the water, as a maritime, colonial, trading empire whose heart is Berlin. Pan-Germanism with its hungry gaze on Holland and German Austria is only the exaggerated expression of this evolution; and the Weltpolitik, the outcome of the irresistible economic development, marching on since 1870 in geometrical progression, is a necessity to imperial Germany because she is an increasing and emigrating nation."

RUSSIA AND INDIA.—"It is easy to say that Russia has no designs upon India," says *Blackwood's Magazine* (Edinburgh), "and that it is only our ill-natured opposition to her harmless ambitions which causes her to threaten us in that quarter. If we are only wise enough to give her what she wants, she will 'leave us masters of the greatest prize in the world, the fertile plains and valleys of Southern Asia.' In other words, we are advised to offer no opposition to the occupation by Russia of a position which will place India at her mercy, and to trust to the infinite mercy and goodness of the Czar and his advisers to restrain their hands. Russia will be so kind as to 'leave us masters' of our Indian empire. It may be so; but the British people will prefer to hold their possessions by their own right hands, and at no man's sufferance."

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CURRENT POETRY.

Romance.

By A. M. DAVIES OGDEN.

How quaintly sweet the ancient strain
Of joyous maiden Nicolette;
How she, to find her love again,
Outslips the guard about her set,
And treads amid the daisies wet,
With slender feet more white then they.
How far away she seems—and yet—
These are the loves of yesterday.

His tender Sweetheart to regain,
Aucassin seeks for Nicolette
Through woodlands green; yet all in vain,
An eager captive in Love's net;
And almost jealous of regret,
Till, drawn by Love's imperious sway,
Within her leafy bower they met—
These are the loves of yesterday.

The sunshine filters through the rain,
The robins peep at Nicolette;
The stallion strays with loosened chain
Lest he at double burden fret.
And many a wandering rivulet
Sings low of love that lives alway
'Neath summer skies all star inset—
These are the loves of yesterday.

L'ENVOI.

Prince, as we ride with Nicolette
'Mid flow'ring branches white with May,
We smile and sigh and fain forget—
These are the loves of yesterday.
—In July *Scribner's Magazine.*

Ballade of Truisms.

By WILLIAM ERNEST HENLEY.

Gold or silver every day,
Dies to gray.
There are knots in every skein.
Hours of work and hours of play
Fade away
Into one immense Inane.
Shadow and substance, chaff and grain,
Are as vain
As the foam or as the spray.
Life goes crooning, faint and fain,
One refrain—
"If it could be always May!"

Tho the earth be green and gay,
Tho, they say,
May the cup of Heaven may drain;
Tho, his little world to sway,
He display

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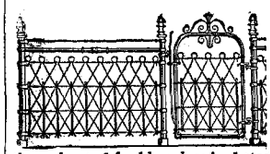

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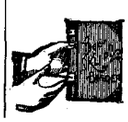

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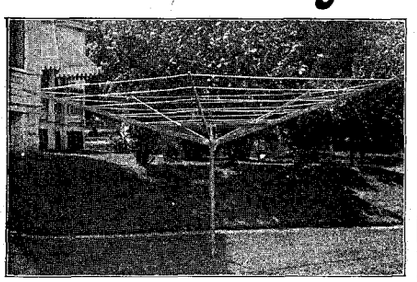

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Hoard on hoard of pith and brain:
Autumn brings a mist and rain
That constrain
Him and his to know decay,
Where undimmed the lights that wane
Would remain,
If it could be always May.

Yea, alas, must turn to Nay,
Flesh to clay.
Chance and Time are ever twain.
Men may scoff, and men may pray,
But they pay
Every pleasure with a pain.
Life may soar, and fortune deign
To explain
Where her prizes hide and stay;
But we lack the lusty train
We should gain,
If it could be always May

ENVOY.

Time, the pedagogue, his cane
Might retain,
But his charges all would stray
Truanting in every lane—
Jack with Jane—
If it could be always May.

—From *Bric-à-Brac* (1877–1888).

PERSONALS.

How Sherman Saved a Piano.—Apropos of the recent unveiling of the statue of General Sherman in New York city, one of the readers of THE LITERARY DIGEST recalls an interesting incident of the general's "March to the Sea."

The troops one day approached a plantation which had been deserted on the approach of the Federal forces. The negroes were engaged in pillaging the mansion. In a yard was a bonfire about which the darkies, drinking their master's liquors, were dancing with drunken glee, feeding the fire with the costly furniture of the "great house." As General Sherman and his staff rode into the courtyard, the negroes were about to crown the blazing pile with a magnificent grand piano.

Sternly ordering his soldiers to "have this business stopped immediately," General Sherman rescued the instrument from the flames, only to find that he had "a white elephant on his hands," for he knew that on the departure of the troops it would be doomed to destruction if left behind. It was loaded upon one of the baggage-wagons, and the army moved forward. On arrival at the coast, General Sherman was one day entertained at dinner on board a United States steamer which was stationed at the mouth of the Savannah River. There he met the daughter of the captain, with her mother, who had come from the North on one of the transports to visit her father. Sherman made quite a pet of the child, and when the troops moved away, he told her he "had a present for her." What was her surprise when a large baggage-wagon lumbered down to the beach and unloaded a magnificent piano, which was transferred to the vessel. The little girl grew up and became a belle in Washington, and had the honor of dancing with the Prince of Wales (now Edward VII.), at the grand ball given in that city on the occasion of his visit to this country. Her children still prize as their greatest treasure the "piano which General Sherman gave mother."

Joaquin Miller's Picturesque Speech.—Edward J. Livernash, who accompanied Joaquin Miller on a trip to the Klondike, tells, in the San Francisco *Argonaut*, an amusing incident that occurred at that time:

"All the members of our party were fond of coffee, and when one day the strainer was missing instead of undertaking a twenty-mile trip over ice and snow to the nearest store where a coffee-strainer could be bought, I took a new tin cup and

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riddled the bottom of it with the point of an awl. This served, or would have served, the purpose admirably, but for a serio-tragic accident. Our whole supply of liquor was reduced to about a gill of wine. By common consent this was set apart as the poet's, who, as the oldest member of the party and the most renowned, was to have first consideration. Mr. Miller appreciated the honor, but determined that so precious a draft should not be quaffed until a fitting occasion warranted it.

"One evening—it chanced to be the same day that I had, unknown to my comrades, improvised the coffee strainer—there rode up to our door a young and strikingly handsome woman mounted on a good horse. She afterward gained fame and fortune as a mining woman, but at this time was a comparative stranger to us. The poet was visibly impressed. The background of ice and snow, the setting sun, the lone and radiant horsewoman, flushed by her ride, all stimulated his chivalry and his love of the beautiful and unique. 'This is the time, if ever, for the drinking of that last drop of wine,' said he: 'here, in the ends of earth, with the sun leaving us to the darkness of an illimitable desolation, a woman appears to remind us that there is hope, life and beauty in the world. 'Madam,' continued the poet, with vast dignity, holding in one hand the luckless tin cup that I had punctured and in the other the bottle with its final contents, 'I pour a libation and I drink to your health and happiness.'

"So saying, he upturned the bottle, looking away from the horsewoman just long enough to make certain that there was no slip between the bottle and the cup. Then, as the wine began to flow, he turned his eyes again to the young lady, and while the precious beverage trickled through the punctured tin cup to the porous tundra, the 'poet of the Sierras,' all unconscious of his loss, gave utterance to an eloquent apostrophe, which included in its picturesque rhetoric the charms of woman, the glories of nature, and the potency of wine. At the climax he raised the cup to his lips and tipped back his head. The strainer was, of course, absolutely empty!"

Coming Events.

August 10-15.—Convention of the International Typographical Union, at Washington, D. C.

August 18-21.—Convention of the National Order of Scottish Clans, at Cleveland, O.

August 19-21.—Convention of the National Negro Business Men's League, at Nashville, Tenn.

August 20-29.—International Yacht Races for the America's cup off Sandy Hook, N. J.

August 31-September 5.—Convention of the American Mathematical Society, at Boston.

Convention of the National Letter-Carriers' Association, at Syracuse, N. Y.

Current Events.

Foreign.

THE POPE'S DEATH.

July 20.—Pope Leo dies after an illness which had lasted for more than two weeks.

July 21.—The body of the Pope is embalmed and removed to the throne-room of the Vatican; the ceremony of officially proclaiming the Pope dead is performed by Cardinal Oreglia in the presence of all the cardinals in Rome.

July 23.—The body of the Pope, lying in state in the basilica of St. Peter's, is viewed by many thousands of persons.

July 25.—The body of Pope Leo XIII. is interred in St. Peter's after imposing obsequies.

SOUTH AMERICA.

July 20.—The Venezuelan government forces capture Ciudad Bolivar after a six hours' fight; the revolutionists lose about 600 killed and wounded and the government forces 300.

OTHER FOREIGN NEWS.

July 20.—Count Cassini, in Paris, denies that when Secretary Hay called on him on June

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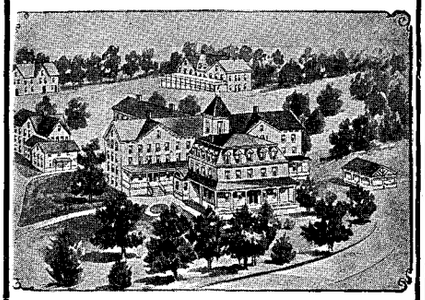

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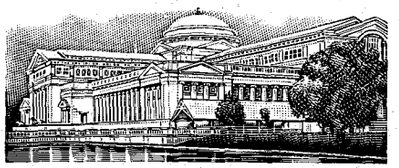

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July 28, an agreement was made as to the opening, of ports in Manchuria.

July 21.—King Edward and Queen Alexandra are warmly received in Dublin.

The Irish land bill passes the third reading in the House of Commons by a vote of 317 to 20.

July 22.—The appeal of the United States in the case for the extradition of J. F. Gaynor and W. D. Greene for Canada, for alleged conspiracy to defraud the Government, is granted by the British Lord Chancellor.

Prince Ching, in a letter to Minister Conger, refuses to open towns in Manchuria, dwelling on the impossibility of China opening to foreigners towns now in Russia's possession.

July 23.—King Edward and Queen Alexandra hold court in Dublin.

The Irish land bill passes its first reading in the House of Lords.

The American and Mexican monetary commissions finish their work in Berlin, having obtained assent to a uniform currency for China.

The foreign policy of England is assailed in the House of Commons, and Lord Cranborne, in reply, declares that Russia's failure to fulfil her undertaking was satisfactory neither to Great Britain, Japan, nor the United States.

July 25.—Rumors of warlike preparations of Japan and Russia are not confirmed in Paris.

July 26.—A specialist declares Prince George, eldest son of King Peter of Servia, a degenerate after an examination of the boy prince under royal command.

Domestic.

THE POSTAL SCANDALS.

July 22.—Charles Hedges, superintendent of city free delivery in the Post-Office Department, is dismissed from the office on the charge of defrauding the Government.

July 26.—John R. Proctor, chairman of the Civil-Service Commission, replies to ex-Postmaster General Smith, renewing criticism of the latter's administration.

OTHER DOMESTIC NEWS.

July 20.—President Roosevelt orders the reinstatement of W. A. Miller, assistant foreman in the Government Printing-Office, who had been discharged at the demand of a labor-union.

The *Reliance* loses to the *Constitution* on time allowance in a forty-mile race.

July 21.—Mine-workers complain that their grievances are still unsettled, and there may be a conflict with the Conciliation Board at next meeting.

Shamrock III. outsails *Shamrock I.* in a twenty mile race by thirty-three minutes and seventeen seconds.

July 22.—The bookbinders in the Government Printing-Office threaten to strike if President Roosevelt insists in reinstating W. A. Miller.

Secretary of Agriculture Wilson is seeking to have the British Government raise its quarantine against New England cattle.

July 23.—President Roosevelt will not consider the charges made by the bookbinders' union against W. A. Miller, whose reinstatement he has ordered.

The cruiser *Galveston* is launched at Richmond, Va.

Reliance defeats the *Columbia* by eighteen minutes and forty-nine seconds in in a thirty-eight mile race off Newport for a special cup.

July 24.—The firms of Talbot J. Taylor & Co. and W. L. Stow & Co. fail, creating great excitement in Wall Street.

The treaty between the United States and Denmark for the sale of the Danish West Indies is dead, the time set for the ratification having expired.

The United Brothers of Friendship, a negro organization, adopts resolutions praising President Roosevelt for his stand on the race question.

July 25.—W. A. Miller resumes his position in the Government Printing-Office; the bookbinders decide not to strike, but would await action on the charges they have preferred against Miller.

The conference of the African Methodist Episcopal Church at Madison, Ga., commends the Southern whites for refusing social equality to the negroes.

A race war breaks out in Danville, Ill.; two are killed and many others wounded.

July 26.—The battle-ship *Kearsarge* arrives at Bar Harbor, having sailed from Portsmouth, England, in nine days and four hours, breaking all battle-ship long-distance records.

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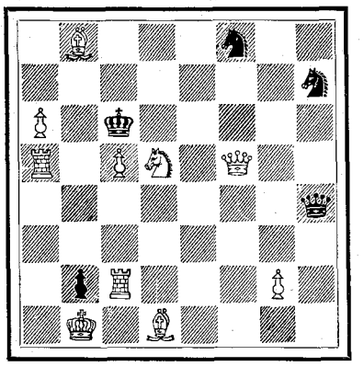
Problem 849.

By SAM LOYD.

Black—Five Pieces.



White—Ten Pieces.

1 B 3 s 2; 7 s; P 1 k 5; R 1 P S 1 Q 2; 7 q; 8; 1 p R 3 P 1; 1 K 1 B 4.

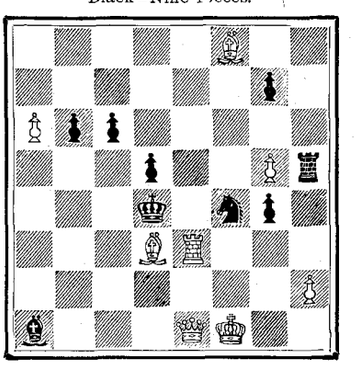
White mates in two moves.

Problem 850.

By E. E. WESTBURY.

Second Honorable Mention *B. C. M.* Tourney.

Black—Nine Pieces.



White—Eight Pieces.

5 B 2; 6 p 1; P p p 5; 3 p 2 P 1; 3 k 1 s p 1; 3 B R 3; 7 P; b 3 Q K 2.

White mates in three moves.

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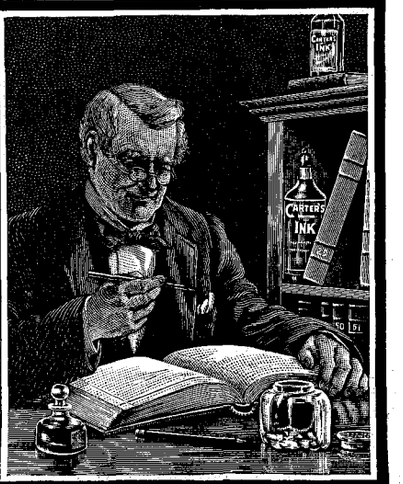

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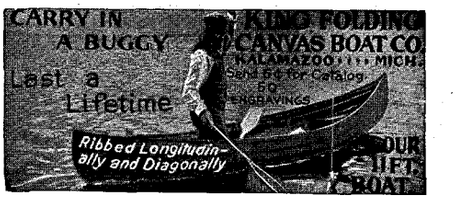

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Solution of Problems.

No. 839. Key-move: K—Q 8.

No. 840.

(Put black B on K Kt sq, and black P on Q R 6 instead of Kt 7.)

1. Q—R 2	2. B x P ch	3. Kt—Q 4, mate	
K x R	K—K 3		
1.	2.	3. Q—K 2, mate	
	K—B 5		
1.	2. Q—K 2 ch	3. B x P, mate	
B x R	P x Q		
1.	2. Q—Q 6	3. Q—R 6, mate	
Kt x B	B x R		
1.	2. Q—Q B 7, ch	3. Kt x Kt, mate	
Kt—B 6	K x R		

These are the principal variations.

No. 841. Key-move: Q—R sq.

No. 842.

1. R—Kt 3	2. B x P!	3. Q mates
Q x R	Any	

Solved by M. W. H., University of Virginia; the Rev. I. W. B., Bethlehem, Pa.; M. Marble, Worcester, Mass.; the Rev. G. Dobbs, New Orleans; F. S. Ferguson, Birmingham, Ala.; H. W. Barry, Boston; A. C. White, New York City; A. Knight, Tyler, Tex.; the Rev. J. G. Law, Walhalla, S. C.; C. N. F., Rome, Ga.; O. C. Pitkin, Syracuse, N. Y.; F. Gamage, Westboro, Mass.; G. Patterson, Winnipeg, Can.; R. H. Renshaw, University of Virginia; E. A. C., Kinderhook, N. Y.; H. A. Seller, Denver; "Twenty-three," Philadelphia; J. E. Wharton, Sherman, Tex.; "Chess-Club," Ouray, Colo.; O. Hagman, Brooklyn.

839: D. H. Wiltsie, Jamestown, N. Y.; "Mack," Parsons, Kan.; C. W. Showalter, Washington, D. C.; Dr. J. M. Ward, Kewanna, Ind.; E. A. Kusel, Oroville, Cal.; M. F. Winchester, Danneborg, Neb.; J. G. Overholser and C. Achamire, Anamoose, N. D.

839 and 841: Dr. J. H. S., Geneva, N. Y.; N. Kahan, Holyoke, Mass; G. C. Spencer, Greenwich, Conn.; W. R. Coumbe, Lakeland, Fla.; E. N. K, Harrisburg, Pa.; M. Almy, Chicago; Z. G., Detroit; Dr. J. L. Cardozo, Brooklyn; Dr. E. B. Kirk, Montgomery, Ala.

841: Dr. H. W. Fannin, Hackett, Ark.; W. K. Greely, Boston.

841 and 842: S. H. D., St. Thomas, N. D.

Dr. J. H. S. got 840.

Comments (839): "Cleverly constructed"—G. D.; "Beautiful"—A. K.; 'Too transparent for first prize"—J. G. L.; "Contains what most problems of the kind lack; difficultness and subtlety"—F. G.; "Mighty good"—"Twenty-three"; "Novel and neat"—D. H. W.; "A gem"—Dr. J. H. S.; "Very easy"—N. K.

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842: "One clever variation"—M. M.; "Quite elementary"—G. D.; Unique and original"—J. G. L.; "Tho the threatened checks of Black are bad, yet the very brilliant, novel play makes full amends. The striking beauty and subtlety of the idea are worthy of a Berger or a Mackenzie"—F. G.; "Very piquant"—"Twenty-three."

Solvers who relied upon R—B 5 as the key-move of 842 should look again. You can't solve it with this move as key.

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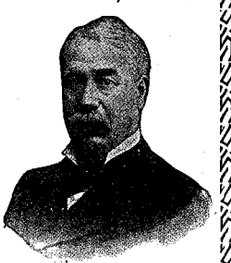

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